

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 3rd August 1907.

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## I.—FOREIGN POLITICS.

REFERRING to the rapprochement between Russia and England, the  
*Namai Moqoddas Hablul Matin* [Calcutta] of the  
 Persian politics 29th July writes:—

NAMAI MOQODDAS  
 HABUL MATIN,  
 July 29th, 1907.

The Persian Parliament must understand that silence on their part, at this juncture, will tend to obliterate all that they have hitherto done towards the general reform. We have all along been thinking that the rapprochement between Russia and England will not tend to the stability of the Persian Empire, much less to the good of the Persian nation and State. We rather apprehend that, on the strength of this rapprochement, the aforesaid powers will consider the Persians as their proteges. Persia is a State as old as six thousand years. Its glory virtually lies in standing on its own legs, and in disallowing others to conceive the idea of having a protective power over it. In fact, this is not the time that our ministers should stand in awe of the foreign Consuls and turn indifferent to the reasonable demand of the country, considering studied silence as a wise policy. They should rather develop the idea of fearless independence, in order to give effect to the constitutional rights and to drive off from the popular mind the fear and awe that have so long been preying upon the nation. Those days are now gone when our ministers considered themselves to be so many Bismarcks of their time, and thought it wise and politic to keep every political matter to themselves.

We would loudly declare, associating ourselves with the foreign statesmen in their views and assert that the silence assumed by our nation and Government in reference to the relationship recently established between Russia and England will be fatal to us, and need hardly say that the Parliament should be wide awake to the matter and make fresh enquiries of the foreign minister on the subject, and entering upon a regular protest with the Russian and the English Consuls deliver the country from the situation which lays it open as an object of competition to our neighbours. The injury which the rapprochement means to Persia is too evident to be discussed at length. Any one venturing to say that it means no harm to it is either wanting in statesmanship or is a traitor. We must need say that the more we dread others, the meaner would we appear in their eyes, and the more we keep quiet, the more redoubtable will our neighbours become. Really, nothing delivered the Transval and nothing made a king of the Amir, but the unflinching courage and heroism of the people. On the other hand nothing reduced our country from the status of an Asiatic Empire to its present abject condition, but our fear and apprehension of our neighbours.

Iran is the estate of the Iranis. England and Russia have no right to enter into a confederacy over its head. Evidently it is the wonderful achievements made by Japan and its victory in Russo-Japanese war, as well as the institution of constitutional Government in Persia, that have inspired the European powers with apprehension. They fear that prosperity of the Asiatic powers would mean a collapse of their own in the Continent of Asia, and verily this is what has formed an incentive to the alliance formed by our neighbours with a view at least to hamper our progress if not to annihilate our political power. The visit to England of the English Consul stationed at St. Petersburg is apparently for the purpose of discussing certain terms relating to the above alliance, which in spite of a long debate have not as yet been settled, and which may take another two or three weeks to receive final decision.

Our neighbours fear us, not because we have large forces at our command, but because they have been really overawed by our turning over a new leaf in the book of politics. Surely we also do not fear our neighbours in our attempt to preserve our rights and privileges. In fact, we do not like to show fight to them, but at all events we would never grudge to sacrifice our lives, should we see others attempting to usurp our powers. It is to our silence and fear that our neighbours owe their present possessions. Surely, they will never swerve from usurpation, unless we give proof of vitality on our part.

2. The same paper urges upon the Parliament the necessity of making enquiries regarding the fact of the new loan which, as they say, Persia intends taking from Russia and England, on the terms already announced, and, in the event of its proving

NAMAI MOQODDAS  
 HABUL MATIN,  
 July 29th, 1907.



untrue, advises it to ask the Reporter of Reuter, through its foreign ministers, to retract his report on the subject. The paper also asks the Parliament to wire to the foreign minister to repudiate the report in the foreign paper, impressing upon it (the Parliament), at the same time, the desirability of seeing it repudiated in the local journal.

## II.—HOME ADMINISTRATION.

### (a,—Police.

*MIHIR-O-SUDHAKAR*,  
JULY 26TH, 1907.

3. The *Mihir-o-Sudhakar* [Calcutta] of the 26th July notices a complaint as to how Munshi Bakher Saadar Shaheb and other respectable Musalmans of the village of Balita in the Satkhira Sub-Division were, for killing kine on the occasion of the last *Id-us-zoha* forcibly taken to the katchary of Devendra Nath Basu, Naib of Budhatta, assaulted and made to pay fines of five rupees a head. The Jemadar of Budhatta who inquired into the case on behalf of the Magistrate with whom a complaint had been lodged by the aggrieved at the close of his inquiry said to the Musalmans, that, as the Amir of Kabul had suggested, they should kill goats and not kine, that unless they did this, both parties would be absolutely ruined, and that they should cry *Bande-Mataram* and join the *Swadeshi* movement. And with the offering of advice of this nature, the Jemadar's enquiry closed. It is this strange manner of conducting enquiries which had added to the impudence of the Hindus. Things are come to such a pass that a terrible riot between Hindus and Musalmans may soon break out.

*SANDHYA*,  
July 26th, 1907.

4. The *Sandhya* [Calcutta] of the 26th July says that it is surely from the police that the ferengi editor Blair of the *Empire* newspaper has received the information that there is in the records of the Yugantar sedition case a letter written by Bhupendranath to the Commissioner of Police, Calcutta, in which the former expressed himself to the effect that he was young and now repented and asked for forgiveness for what he had written. It makes one's blood run faster in one's veins to think of the wickedness of the police. When it was objected that the notice of warning which Bhupendranath had received from the Government could not be used as evidence against him, Mr. Gregory said that his object in putting in the evidence regarding the receipt of the notice was that it might be of use in fixing the amount of punishment. *Kasi Kingsford* also took the notice and said that it would be evidence as to the punishment in the case. Mark, what sort of a trial it was. From its very beginning attempts were made to fix the amount of punishment. If the letter alleged to have been written by Bhupendra to the Commissioner of Police was really in the records why did not the police produce it in court? The strength of the ill-starred fellows would then have been tested—the counsel for the defence would have extracted the entrails of Ellis, the Detective Superintendent. The police is always given to exhibiting such baseness and back-biting. But now they will some day get a backward kick and be carried to the next world.

Now see the fan. The notice of warning was produced for getting a heavy punishment awarded but the so-called letter of repentance was not produced.

*BIHAR BANDHU*,  
July 27th, 1907.

5. Referring to the action of the Coconada punitive police in forbidding the recitation of religious works by the Hindus as likely to disturb the public peace, the *Bihar Bandhu* [Bankipur] of the 27th July says that if true the news is to be regretted, since it reminds one of the days of the demon kings, Kans, Ravan and Hiranyakashipu who punished anyone uttering the name of Hari.

*MANBHUM*,  
July 23rd, 1907.

6. The *Manbhum* [Purulia] of the 23rd July writes that while Mr. Lang was Deputy Commissioner, Purulia Town each night used to be paraded from 11 P.M. to 3 A.M. by constables who by their cries used to put house-holders on their guard. Nowadays, however, they can hardly be found at all during these hours. In consequence there has been a serious rise in crimes like theft in the town.



7. The *Birbhum Varta* [Birbhum] of the 27th July writes how extraordinary activity is now being displayed by the police and the courts in Birbhum in finding out and trying *budmashee* cases, and in this connexion suggests that offenders who have managed to escape punishment for an offence committed long ago and have since borne a good character should not now be dragged into court. Money should not be wasted in unnecessarily adding to the work of the police in this manner but should be reserved for famine relief.

BIRBHUM VARTA,  
July 27th, 1907.

8. A correspondent of the *Birbhum Varta* [Birbhum] of the 27th July writes how at Dubrajpore and the adjoining villages the collecting Panchayets are collecting the *chaukidari* tax with great *zulum*. No previous notice was given to the tax-payers and now suddenly the taxes for two quarters with fines are being demanded.

BIRBHUM VARTA.

9. The *Sanjivani* [Calcutta] of the 25th July writes that under British rule if one obstructs the sale of *bilati* goods, the Civil police, the Military police, Gurkhas, Pathans Magistrates, Lieutenant-Governors and even the Governor-General run after him, but under the same British rule if one steals human beings for employing them in tea-plantations, no notice is taken of it. What action is Government taking to prevent *arkattis* from publicly entrapping respectable young women into a life of servitude on the tea plantations? The paper then proceeds to publish a letter from one Mahim Chandra Sen, Raghu Nath Subal Chandra Choudhuri's *gadi*, Sirajganj, in which the correspondent narrates how on the 19th July while travelling by the Mail-steamer from Goalando to Serajganj he came across amongst a large number of coolies for the tea-plantations, who were travelling by the same steamer, four women, who were weeping bitterly and strongly disinclined for the service they were being taken out for. The coolie *arkattis* and *jemedars* had assaulted them while on board and subjected them to forcible imprisonment. They had all of them fathers, mothers, husbands, etc., living. They represented to the correspondent how they had been persuaded to leave their homes absolutely without the knowledge of their relatives by means of false promises made by the *arkattis*. Below are the names and addresses, etc. of these four women:—

SANJIVANI,  
July 25th, 1907.

- (1) Srimati Jashi, wife of Sridhar Mahat, inhabitant of Jhapua village, Man-Bazar police station, Manbhum. Has father and husband living. Aged 14 or 15.
- (2) Srimati Rani, aged about 20, inhabitant of Raniganj. Has parents and husband living.
- (3) Srimati Shusila also an inhabitant of Raniganj, aged 13 or 14, has parents and husband living.
- (4) Srimati Kulada, aged 22 or 23 has husband living.

Continuing the paper remarks:—Alas! Alas! how many homes are broken up to-day. The cries of the women fill earth and air, but nobody succeeds in rescuing them. Women are being abducted from the homes of their husbands and parents. Where now are the police and the Magistrate?

The paper concludes by requesting any readers it may have in Purulia and Raniganj to find out the relations of the women abducted and put it into communication with them, whereupon it will proceed to do the needful for the rescue of the poor women. Such terrible oppression cannot be borne any longer.

10. In order to show the highhandedness practised by the coolie recruiters in course of their business, a correspondent of *Hitvarta* [Calcutta] of the 28th July gives an account of his voyage recently performed to Serajgunj. The writer had many Assam going coolies among his fellow passengers on board the steamer by which he had been journeying. Among the latter four were females who were bitterly crying at the miserable condition into which they had been thrown. One of them is named Yasoda whose parents and husband both are alive. She is a native of Chapna, Police Station Manbazar in Purulia, and is wife of one Sirdhar Mahto. Is there none among the virtuous, asks the paper, such as can secure her deliverance?

HITVARTA.  
July 28th, 1907.

The coolie recruiters and the young Indian Women.



DAILY HITAVADI,  
July 28th, 1907.

11. The *Daily Hitavadi* [Calcutta] of the 28th July writes that it has received information that a small pamphlet entitled *Bilati burjan rahasya* (the mystery of the boycott of things *bilati*) is for some time past being circulated in various parts of Eastern Bengal by Musalman Moulvis who lick the feet of the English. In this pamphlet Hindus have been abused and effort made to create hatred towards them in the minds of half-educated Musalmans. It bears the name of the author, but is without any mention of the name of the printer, or the press. It is needless to say that the officials are not bestirring themselves to arrest its circulation or to punish its author and printer. Section 153 of the Indian Penal Code does not occur to the minds of the ruling officials of the land now. They are not being upset by the fact that the Press Act has been contravened. It is all, of course, evidence of their large-heartedness and no doubt the attachment of the Hindu community to the English raj will gradually be strengthened by this policy. Seeing that they have turned their attention even to trampling upon the inoffensive Hindu and repressing the righteous *swadeshi* agitation, why will they attend any longer to considerations of righteousness or otherwise?

DAILY HITAVADI.

12. In reviewing the Government Resolution on the Report of the administration of the Police in Calcutta and Suburbs for 1906, the *Daily Hitavadi* [Calcutta] of the 28th July refers in a sarcastic tone to an expression of satisfaction in the course of this Resolution on the part of Government that in the year in question no police officer was punished for neglect of duty, pointing out that of the 14 murders committed in the town in the year only in three cases were the murderers got convicted by the police. The paper makes a concluding reference to the continuance in the City of the nuisance of encroachments on the public streets and to the inaction of the police in regard to it.

SANDHYA,  
July 29th, 1907.

13. The *Sandhya* [Calcutta] of the 29th July writes that there is a large number of *Bhats* (minstrels) now in Comilla, who go about from house to house singing *sawdeshi* songs. But the police are after them and will probably insist on their leaving the district. They are collecting the names and addresses of these minstrels, as well as of those who are local agents of the *Sandhya* and *Navasakti*.

SANDHYA,  
July 31st, 1907.

14. Referring to the search of the office of the *Bande Mataram* newspaper by the Calcutta police, the *Sandhya* [Calcutta] of the 31st July writes as follows:—

"Ghosts in the *Bande Mataram* office".  
The detectives (lit. lizard) wagged their tails in vain, and nothing was got. But this time they had the good luck of not getting a pair of tattered shoes like the one they had got in the *Yugantar* office. What, after all, is the use of making searches? You can arrest any one you please, and no one will utter a word in protest. The more fiery your eyes will grow, the wider will our eyes open. The more your chains will become tight, the more will our chains break.

(b).—Working of the Courts.

BANGAVASI,  
July 20th, 1907.

15. Commenting on the judgment passed in the Bloomfield murder case and that in the Punjab sweeper's case, the *Bangavasi* [Calcutta] of the 20th July says that, while in the former four natives were hanged and one was transported, in the latter the accused, Mr. Hyde, was fined only Rs. 50, although evidence of his assault on the sweeper was not doubtful. The writer concludes as follows:—But don't startle at the result. Now *their* turn has come. In the *shastras* repeated mention has been made of changes of epochs. What is needed is a little patience.

BANGAVASI.

16. Referring to the case in which Babu Veni Bhushan Rai of Khulna was bound down for one year, the *Bangavasi* [Calcutta] of the 20th July says that Government will now be able to sleep soundly inasmuch as its apprehension that Beni Babu would subvert the British Indian Empire is at an end. The real object of Government was perhaps to harass Veni Babu and nothing more. The writer asks, is this *kalijuga* or a *juga* (epoch) of madness?



17. The *Sanjivani* [Calcutta] of the 25th July condemns the action of

The High Court and the prohibition of the Faridpur and Bagerhat conferences.

the High Court in having declined to take advantage of the motions lately made before it regarding the prohibition of the Faridpur and Bagerhat

conferences, to decide whether Magistrates can stop meetings and if they can, under what circumstances and if those circumstances were present at Faridpur and Bagerhat and similar questions.

18. Referring to the interpellation between the Bench and the Bar in the local High Court over the application of Babu

A queer judgment.

Ambica Charan Mazumdar and Moulvi Faizullah

against the proceedings of the District Magistrate of Faridpur, who had forbidden the holding of the meeting of the National Conference there, the *Bharat Mitra* [Calcutta] of the 27th July says that the final issue of the discussion was that the party should have in the first instance disobeyed the unlawful order of the Magistrate and then approached the High Court for redress. In this connexion the paper asks whether one could be sure of Justices Mitra and Casperez constituting the Bench on the party approaching the High Court at some future date after violating the District Magistrate's order, inasmuch as the other Judges will not surely be of this opinion. A queer judgment, says the paper, to ask the party to break the law and then to approach the tribunal in order to know whether the order violated was lawful.

19. The *Sandhya* [Calcutta] of the 25th July writes of the current of joy which is flowing in the depths of its heart in

The *Yugantar* case.

the midst of the general feelings of profound grief

and anguish which have been called forth by the sentence on Bhupendra Nath, the editor of the *Yugantar*. Bhupendra has indeed brought about a *Yugantar* (new era). The many who have hitherto gone to prison for the sake of their country did not refrain from pleading their cases in the Courts, possessed by the belief that full justice was obtainable from the *feringhee's* Courts. It is Bhupendra Nath who has said first that those attached to the mother can never have justice in the *feringhee's* Courts. Bravo, Bhupen! May all in the service of their native country imitate this very great example of yours!

Bhupendra on the morning of the day of his trial ran about hither and thither in sore anxiety only that the printing of the *Yugantar* might not be interrupted. He had not the slightest thought for himself. Wonderful selflessness, wonderful indifference.

The order for the confiscation of the Press is regarded by many eminent lawyers as illegal, and the High Court will be moved against it to-morrow.

Continuing, the paper writes:—But in any case, the *feringhee* is sure to make resolute attempts to stop you from writing. But this we say they will never succeed in doing. We shall preach about *swaraj* before their very nose, so to speak. Let us see what they can do. From what we saw yesterday in the meeting at College Square, we judge that the fire of Bhupen's example has spread on all sides. They have imprisoned one Bhupen, but they don't know that a hundred Bhupens will arise this time.

20. *Re* the conviction of the editor of the *Yugantar* the *Sanjivani*

The conviction of the *Yugantar*.

[Calcutta] of the 25th July writes that the genuine respect of the entire nation and the blessings of Providence will greet in prison the man who can go to it saying, "I have done in all sincerity what I believed to be my duty to my native country. Do what is to be done." A fallen nation cannot be saved except by sacrifice. Our journey has commenced, strong winds now begin blowing and hurricanes arise. And in the midst of this hurricane, with a purified mind, self will have to be sacrificed. Without resort to any kind of hypocrisy or cowardice, only by acts done in simple faith in the manner of Bhupen, will have to be proved the poet's words:—

With due regard for the right we shall walk straight on; and if confronted with danger shall not retire into concealment. We shall not be disheartened.

Continuing, the paper writes:—The editor of the *Yugantar* honestly and courageously admitted his responsibility for the articles for which he was charged. He might have denied his editorial responsibility and tried to put a distorted interpretation on his writings. But he did not think such a course

SANJIVANI,  
July 25th, 1907.

BHARAT MITRA,  
July 27th, 1907.

SANDHYA,  
July 25th, 1907.

SANJIVANI,  
July 25th, 1907.



manly—on the other hand the conduct of Government has struck us dumb. The *Sadhana* press has been confiscated, although Bhupendra was not its proprietor. This is oppression indeed.

DAILY HITAVADI,  
July 26th, 1907.

21. The *Daily Hitavadi* [Calcutta] of the 26th July writes in terms of high praise of the conduct of Babu Bhupendra Nath Dutta, editor of the *Yugantar*, in the sedition case against him and says that it is the first time that an Indian editor, charged with sedition, has not defended himself and has said to the court that he has done what he has considered in good faith to be his duty by his country. A defence in a sedition case is simply useless. Bhupendra Nath's conduct shows how the people of the country are losing faith in the law-courts of the English. Bhupendra Nath's courage is an example to all Indian editors, and has made him glorious among his countrymen. He is the first Bengali editor who has sacrificed himself in the *homa* fire of the Mother's *Yajna*.

NAVASAKTI,  
July 26th, 1907.

22. Referring to the *Yugantar* case, the *Navasakti* [Calcutta] of the 26th July writes as follows:—  
"Who has won, the *feringhi raj* or Bhupendra Nath?" That Bhupendra Nath would be convicted was known beforehand. And his punishment has been less severe than was expected.

Bhupendra Nath is now in jail. The power of the English law has been demonstrated. But who has won the contest, the patriotic Bhupendra Nath or the alien Government?

If the English had been in their senses, if they could measure the current flowing unseen under external events and knew its objective, and if they had foresight, they would have beaten their forehead in despair after sending Bhupendra Nath to Jail. In Bhupendra Nath's case, which is the first face-to-face fight between the newly awakened strength of the Indian people and the strength of the alien sovereign power since the beginning of hostilities between them at the commencement of the *swadeshi* movement, the sovereign power has suffered a defeat from the popular power. Whoever has seen Bhupendra Nath standing like a hero in the Law Court after having made his statement has understood who is the victor in this combat. Government first of all warned Bhupendra Nath, but he cared it not. He was then arrested and sent to jail. Indeed, Government has done almost everything that lay in its power to do. But has Bhupendra Nath been vanquished?

We know that the English could sentence Bhupendra Nath even to transportation for life. And we believe that it was only through lack of courage that they did not do so. They did not do so because they thought that by confiscating the *Yugantar* Press and lightly punishing Bhupendra Nath they would probably be able to prevent further publication of the *Yugantar* newspaper without running the risk of creating in the minds of the people of the country a feeling of opposition and hostility against the Government by awarding a heavy punishment. Englishmen know that prosecutions for sedition increase instead of diminishing sedition, and that the award of heavy punishment for sedition only serves to aggravate it still more. On the other hand, they have also the fear that if they do not punish seditionists, the latter would be encouraged. This is why large preparations have ended in a light punishment. To punish a devoted son of the Mother with only twelve months' hard labour after so much trouble and thought! This shows who has won in the affair, the Government or Bhupendra Nath.

Bhupendra Nath is in prison. Still we say that he is free, freer even than the Maharaja of Darbhanga. Bhupendra Nath Datta in jail enjoys a hundred times more freedom than does Bhupendra Nath Bose of the *lat* Council. Bhupendra Nath was inspired by the Heavenly voice of Freedom. And neither Law Court nor prison, neither armed guards nor iron-chains, can rob the man of freedom when he has once been truly touched by it.

Bhupendra Nath's freedom was proved and established on that day when he made his statement in Court. On that day we knew that there is at least one man, a young and patriotic worshipper of the Mother, who has got the jewel of freedom, and that man is Bhupendra Nath Datta, editor of the *Yugantar*.



Bhupendra Nath is in jail, but he is emancipated. He has broken the chains cast round him by the alien English *raj*. For one year Bhupendra Nath will move and work under the orders of a jailor, but still he is emancipated. Although he has been overpowered by the strength of the English, he has not acknowledged their rule. Bhupendra Nath has conquered the dread for *feringhis*; he has cast off the delusion created by *feringhis*; he has avoided the temptation offered by *feringhis*. None of the Rajas and Maharajas, the Vakils and Barristers, the speakers and leaders, and men whom contact with the Raj-Darbar has made great in the country, has conquered this dread, or cast off this delusion, or avoided this temptation. Wherever they may be, they are bound. And our Bhupendra Nath is, by God's grace, to-day free even in jail. The impossible has happened in the Mother's name. *Bande Mataram*.

23. The *Bangavasi* [Calcutta] of the 27th July writes that everybody The conviction of the editor is pained and wounded to the heart's core at the conviction of Bhupendra. The courage and the spirit and pride with which he declared himself before the Magistrate were never before shown by any Bengali in the country. Bravo, Bhupendranath! Your courage has added to the glory of the Bengali name. Go Bhupen, no matter where you remain and what punishment you suffer, flowers are being rained down from heaven on you. You will rest everywhere in peace and happiness of mind.

BANGAVASI,  
July 27th, 1907.

24. In describing the parting scene, while concluding its account of the trial and conviction of the editor of *Yugantar*, the *Bharat Mitra* [Calcutta] of the 27th July remarks that the youthful convict was as composed as ever. His appearance wore the characteristic smile. His friends wept to see him, but he was not at all affected by this change in his condition. Surely, the fearlessness and courage displayed by the youthful editor were such as had been rarely, if ever, met with before.

BHARAT MITRA,  
July 27th, 1907.

25. The *Navasakti* [Calcutta] of the 28th July writes as follows:—  
By punishing Bhupendra Nath on a charge of sedition, Government has in a manner, established the truth of the *Yugantar's* writing. The *Yugantar's* offence was that it said that the sovereignty of the English over India is founded on almost nothing, push it and it will collapse like a house of cards. This statement must either be true or false. If it is true, Bhupendra Nath's imprisonment will not make it false. People will on the contrary think that because Bhupendra Nath has spoken the truth, Government is, in fear, trying to suppress it and to preserve the charm of its power. If the statement is false, what is the use of kicking up a row over it?

NAVASAKTI,  
July 28th, 1907.

In fact, it is not a new thing which the *Yugantar* has said. English Statesmen themselves have admitted it. Professor Seeley has said that British rule in India is based on the Indians' sufferance. The moment the Indians will refuse to be governed by the English, the latter will have to leave the country. The other day Sir Evans James also said the same thing. In the *National Review* he wrote:—

"It is difficult to repress a smile over gas like Mr. Smeaton's, Mr. Pal's, or Mr. Shyamaji's, but contemptuous treatment can be carried too far. That the desirability of ousting the English from India is being widely taught is a fact, and it may be taken as a fact also that, if the tolerant millions are fully imbued with hatred of the British, our rule has gone. Our Army may be strong, but it will be impossible to hold hundreds of millions in check if they are determined to get rid of us."

It cannot, therefore, be said that what the *Yugantar* has written is altogether false. Professor Seeley has said it, Sir Evans James has said it, and every English statesman knows it. Those who have the direct charge of governing India also know it. Why was then the editor of the *Yugantar* punished for saying such a well-known truth? That he has been punished is because, if this truth becomes known to the countless millions of India, it will not be possible for the English to rule this country according to their sweet will. In our delusion lies their strength. If our delusion is broken, the weakness of the sovereign power of the English will become manifest of itself. The *Yugantar's* offence was that it tried to break this delusion, which causes weakness and self-forgetfulness and brings on thralldom. But an attempt to



break this delusion is an act of sedition in the eyes of the English, who want to preserve and perpetuate it. So long as this delusion will continue, they will be able to serve their selfish ends by freely and easily ruling and bleeding the Indians. If this delusion is broken the people will perceive their own strength and want to establish themselves in the government of their own country. The rulers of the country will then have to give up their present liberty of action and follow the wishes of the people. The English do not desire that anything of the kind should ever take place. And that is why the *Yugantar* has been punished for telling a truth. This is the true import of sedition in India.

NAVABAKTI,  
July 30th, 1907.

26. Referring to the prosecution of *Yugantar* [Calcutta] and the conviction of its editor, the same paper of the 30th July writes as follows:—

Our reader must have noticed with satisfaction that the *Yugantar* prosecution case has ended without any hitch. Our Bhupendra Nath is now in jail, and therefore the English will not have to pine away with anxiety for the safety of their Empire for a twelve-month at least. There is not the slightest doubt that the Empire of righteousness founded by Clive will remain firm and immovable for at least one whole year.

When we wrote the article headed "Dispelling of Fear," we had no idea that fear could really be dispelled so easily, that the thunder of the English, raised aloft to be hurled, looked terrible only from a distance; that when it strikes the head it is transformed into the gentle touch of *Mahamaya's* (the goddess *Kali*) hand, in the act of blessing. It is in the case of those who obey duty's call, even when confronted by the whetted sword, that the goddess with a bowl of human skull in her hand becomes the giver of the assurance of protection.

When the case was called on for hearing on the 22nd July, eminent Counsel appeared to defend Bhupendra Nath. But he did not appear seeking justice in a British Court. He refused to defend himself. When the defender himself becomes the devourer and pretends to dispense justice, what justice can one expect to find? To go to a British Court for protection means an attempt to prove that we are innocent according to the law enacted by the English at their pleasure. The English came to our country and forced themselves upon us. They have made *ex-parte* laws suited to the fulfilment of their selfish purposes. The interest of the English are not our interest; their country is not our country. Why then should the laws and regulations of the English be the measuring rod of our weal or woe? Before they sit in judgment over us, will they tell us who gave them the right to lord it over us? Having by force seated himself on the vacant throne in the guise of King, let the Englishman go on employing force. Why then talk of justice or injustice, of good or evil?

It is for these reasons that the *Yugantar* case cannot go on in a British Court of justice. Bhupendra Nath therefore refused to say anything one way or the other. The day for the trial of the *Yugantar* has not yet come; the future historian of independent India will be called upon to try it and pronounce the verdict.

On the 24th July the Magistrate delivered judgment after a good deal of gesticulation. The reward for patriotism and love for the people was rigorous imprisonment for one year! Be it so. Bhupendra Nath took leave of his weeping old mother for one year. While all wept, Bhupendra Nath was smiling. The smile of those who have learned to undergo pains and penalties with a smiling face will one day illumine the face of the country.

The trial of the editor over, now commenced the onslaught upon the *Sadhana* Press. The *Sadhana* is not the property of Bhupendra Nath. But the grim *avatar* (incarnation of justice) could not make time to decide the question. He issued orders to confiscate the *Sadhana* Press, as it was his ancestral property. Even now some eight turbaned police sentries are guarding the *Sadhana* Press. The police vainly hoped to stop the publication of the *Yugantar* by sending the editor to jail and by confiscating the Press. Alas! the big fools do not know that everything cannot be accomplished merely by frightening. Even the women of this country used to burn themselves on funeral pyres. In this country the Sikh *Guru* parted with his head before he



changed his religion. And if necessity should arise men will not be totally wanting even in Bengal who will be prepared to give up their heads before they give up the hope for the establishment of *Swaraj*. Do your own work and we shall go on doing ours, and perhaps you will not have to wait long to see where the matter is pushed after all.

If one *Yugantar* goes, hundred *Yugntars* will come into being. If you gag the people, this fierce spirit of liberty will assert itself in other ways. The fire that has been kindled this time will not be extinguished before it has burnt you to ashes. The incarceration of the patriot is only an offering of *ghse* to that fire.

At the time of the trial, the Magistrate enquired of Bhupendra Nath about his educational qualifications. God knows what were his conclusions when he heard the reply. But the education which enables one to edit the *Yugantar* is not such as can be found in any of the University text-books. This education grows in a manly heart, and the tuition fee for this education is self-sacrifice. How can you trace the source of this education?

Bhupendra Nath made no attempt to defend himself. If he had done so, many curious facts would have come to light. People would have then found what a curious thing the Police in our country are, how they can ruin others by manufacturing false evidence. One Bidhu Bhusan, when giving evidence in Court, said that he collected advertisements for the *Yugantar*. No such man was ever appointed to collect advertisements, and the very attractive features of this man were never visible to be conductors of the *Yugantar*. Again Srimanta Roy Chowdhury, of Kesav Printing Works, deposed that he knew the hand-writing of Bhupendra Nath, and it was Bhupendra Nath who supplied him with manuscript copies. All these are totally false, and only testify to the immortal glory of the Police.

But even this did not satisfy the police. The smiling face of Bhupendra Nath, when going to prison, was too much for them, and they did not hesitate to publish calumnies about him. But know this, you wiseacres, that there is a limit even to your wisdom.

You want to stop the gospel which the *Yugantar* preaches by any means, by force, fraud or circumvention. That power, darlings, you have yet to attain.

27. The *Bangavasi* [Calcutta] of the 27th July writes that the acquittal of Mr. Savage, Junior, he being the son of his father, was expected by many. A comparison of

BANGAVASI.  
July 27th, 1907.

The Savage case. the judgements in such cases with those in cases where one of the parties is a European and the other a Native suggests what a subtle mode there is of doing justice in the English courts in India in certain cases.

28. Referring to the fact of an accused in the Rawalpindi riot case, who has lately been released on bail owing to his daughter's illness, happening to vomit during the trial of the case on the occasion of one of its hearings and to the consequent pronouncement of the court that now the sickly accused should rarely be admitted to bail, in as much as they keep a better health while in custody, the *Bharat Mitra* [Calcutta] of the 27th July remarks :—

BHARAT MITRA,  
July 27th, 1907.

"Well done! In fact one should sacrifice his life for this judgement. When jail is a place as good as a health resort, how is it that the Anglo-Indians of various ranks and positions retire to Simla and to the other Sanitaria for health. Why not send them to jail?"

#### (d)—Education.

29. Referring to the recent resolution of the Calcutta University raising the standard of pass marks to be obtained by the candidates to secure success at the Entrance and the F. A. Examinations, the *Hindi Bangavasi* [Calcutta] of the 19th July asks if Government

HINDI BANGAVASI,  
July 19th, 1907.

The resolution of the Calcutta University raising the standard of pass marks at the University examinations.

means well by the people by making their success at the University examinations harder day by day. The paper adds that this may, however, be taken as a blessing in disguise as compelling the people to adopt means for organizing education on a National line, themselves.



BANGAVASI,  
July 20th, 1907.

30. Referring to the Government Resolution on the new system of Primary education (styled "Earle's system" by the writer) in place of the system introduced by Sir Alexander Pedler, late Director of Public Instruction, Bengal, the *Bangavasi* [Calcutta] of the 20th July publishes an article "written by an expert" in which the writer says:—

Before the introduction of Sir Alexander Pedler's system the opinion of independent Bengalis, of vernacular newspapers and of the public in general were invited and were in a great measure adopted. But this time the new Committee's report was not published, nor was any opportunity given for public criticism of the report, which was adopted in its entirety and the Resolution based upon it was published. The Committee, it is believed, consisted of some European Government officers, a few Bengalis of the same type and some European Missionaries. It is a wonder and is deeply to be regretted that such an important matter, affecting as it does the Primary education of the children of the country, should have been entrusted to a Committee on which Europeans, scarcely with a knowledge even of the Bengali alphabet, predominated. We never could understand the wisdom of the policy which prompted Government to employ Europeans in work for which they are not qualified and in which they should have no voice.

The Resolution now published by Government deals principally with one subject, viz., that Sir Alexander Pedler's scheme was defective and Mr. Earle's scheme will rectify these defects. The merits of a system must be judged by the result and not by the personality of the deviser thereof. That there is a vast difference between mere book knowledge and knowledge gained by direct acquaintance with the subjects taught is a well known fact, and is not a discovery made by the Committee. The importance of this principle was loudly proclaimed before as it has been done now. But that is not enough. The causes which rendered the previous scheme abortive are in full operation now as before. There is a saying "He has neither sword nor buckler, yet he is Nidhiram sardar." The same is the case with our educational reforms. There is neither teacher nor are there materials for teaching; the only thing that we have is educational Resolutions. The same defects stand in the way of all proposals for reform of all grades of education—high, secondary and primary. As long as these defects are not removed so long it would be idle to expect any improvement.

A system introduced only three years ago cannot possibly have had a sufficient trial. Can it be said that changes so frequently made in such vital matters will produce good results?

There can be no doubt that the motive of Government is noble and its advisers are also qualified and well-intentioned men. What a misfortune it is that these advisers have no sympathy with us, do not know our wants or our language and do not participate in the bad or good results of our education. Consequently Government is often misled by their advice. Their very qualities, so high and estimable, have, in our case, proved a curse.

(c)—*Local Self-Government and Municipal Administration.*

BANGAVASI,  
July 20th, 1907.

31. Referring to the proposal made by a Special Committee of the Calcutta Municipality to levy a tax on all mills and factories that may be set up in Calcutta, the *Bangavasi* [Calcutta] of the 20th July says that this over anxiety of the Municipality to levy fresh taxes appears strangely inconsistent with the existing irregularities in the supply of water, and in regard to the arrangements for the lights and the removal of filth.

MANBHUM,  
July 23rd, 1907.

32. The *Manbhum* [Purulia] of the 23rd July warns the Purulia Municipality that the dirty condition in which it permits many of the streets etc. in the town, specially in the quarters inhabited by the Marwaris, to remain constitutes a serious menace to the local health and that the matter should receive its prompt attention.



(g)—*Railways and Communications, including Canals and Irrigation.*

33. The *Manbhum* [Purulia] of the 23rd July writes suggesting to the Bengal-Nagpur Railway authorities the desirability of so timing their trains from Purulia to Asansol

MANBHUM,  
July 23rd, 1907.

## A Railway complaint.

that trains running in convenient "connexion" with them be available for the prompt continuance of the journey onward by the East Indian Railway.

The paper also complains that the accommodation supplied by the Bengal-Nagpur Railway in the Inter and Third class carriages is exactly the same, though the fares are different.

34. The *Sandhya* [Calcutta] of the 25th July complains that the new location of the Bengal-Nagpur Railway town-booking office on Harrison Road is inconvenient to

SANDHYA,  
July 25th, 1907.

## A Railway complaint.

the majority of passengers, who prefer to book themselves at Howrah station. Here, however, owing to the booking offices opening for the issue of tickets only 20 or 30 minutes before the time of departure of each train and to the generally dilatory and unaccommodating attitude of the Railway officials, the passengers who intend purchasing tickets are seriously jostled and incommoded. The passing through the gates is also another occasion of serious discomfort and harassment to them.

On the 10th June last, the booking office at Howrah was not opened at all for issuing tickets for the journey by the 3-22 afternoon train.

35. The *Daily Hitavadi* [Calcutta] of the 26th July makes the two following complaints in connection with the East Indian Railway:—

DAILY HITAVADI,  
July 26th, 1907.

## Railway complaints.

- (1) That at night on the previous Sunday (the 21st July) many persons intending to travel by No. 6 Up local train could not get their tickets, each female booking-clerk to whom they successively applied for tickets putting them off.

- (2) That on the previous Tuesday (the 23rd July) No. 34 down local train arrived at and departed from all the stations above Serampur earlier than the appointed time in each case. It left Chandernagar for instance at 9 A.M. instead of at 9-3. A.M.

36. The *Daily Hitavadi* [Calcutta] of the 27th July notices a complaint that the Railway coolies at Howrah station are frequently the victims of unprovoked personal chastisement at the hands of the Feringhee employes there.

DAILY HITAVADI,  
July 27th, 1907.

## A Railway complaint.

37. The *Manbhum* [Purulia] of the 30th July suggests to the Bengal-Nagpur Railway authorities the desirability of re-instituting the two trains which used formerly to leave Purulia for the journey to Calcutta *via* Asansol at 11 A.M. and 11 P.M. respectively.

MANBHUM,  
July 30th, 1907.

## The Bengal-Nagpur Railway.

The paper also bespeaks their attention to the general unmannerliness of the conduct of the menials employed on that line, giving as an illustration the case of a man named Mansaram Mahat, who the other day after travelling from Purulia alighted at Anara station when he suddenly realised that he must for some urgent business travel on to Asansol. Having no money with him he set about raising money from amongst his friends in the train, but before he could get the full amount the train started. At this stage one of the railway menials appeared on the scene, fell to calling the man names and slapping him on the cheek so that he fell senseless on the ground, and all because, as was alleged, he had sought to get into the train without a ticket.

(h)—*General.*

38. The *Hindi Bangavasi* [Calcutta] of the 19th July is not satisfied at Mr. Morley's recent declaration in Parliament that both Lajpat Rai and Ajit Singh have been permitted to petition the Government of India, as the people, says the paper, are no more going to be duped by illusions.

HINDI BANGAVASI,  
June 19th, 1907.

## Ajit Singh permitted to write to Government.

39. The *Hindi Bangavasi* [Calcutta] of the 19th July doubts that Lord Lamington's resignation is really due to Lady Lamington's illness. The latter, says the paper, has been put forward as an excuse adding that what is latent in the matter will gradually develop itself later on.

HINDI BANGAVASI.

## Lord Lamington's resignation.



BANGAVASI,  
July 20th, 1907.

40. Referring to the statement of Mr. Morley that the Regulation of 1818 and the ordinance regarding the public meetings have produced a very salutary effect in the Punjab, the *Bangavasi* [Calcutta] of the 20th July remarks that, if a person be bound hand and foot and then mercilessly flogged on the back, not only will peace be maintained, but perfect *nirvana* can also be attained. May the British Executive prosper for ever.

SANJIVANI,  
July 25th, 1907.

41. The *Sanjivani* [Calcutta] of the 25th July after reporting how the invincible Magistrate of Mymensingh is busying himself about getting up an address to Sir L. Hare on the occasion of His Honour's forthcoming visit to that place from the very people who are sore-stricken with oppression, proceeds to remark with reference to the decision of the Local District Board to present an address, that it is strange indeed that even after getting kicked a sense of self-respect has not awakened in the members of the District Board who only carry out the behests of the Magistrate. Judging from the terrible oppression which Eastern Bengal has suffered from during Sir L. Hare's regime, one can say unreservedly that His Honour is a wholly incompetent and unworthy Lieutenant-Governor whose praises no one in his senses can sing. One does not know what language to use which would adequately express one's sense of the contempt felt for the one or two zamindars who are so anxious about getting up an address to His Honour in this district, which has been pre-eminently the victim of oppression in Bengal. Such despicable men are always shunned and disregarded by their honest fellow-citizens.

SANJIVANI,

42. The *Sanjivani* [Calcutta] of the 25th July writes that Sir Lancelot Hare is about to visit Jamalpur and the local Deputy Magistrate is busying himself about getting up an address to His Honour. That, however, is a work of money and neither the Deputy Babu nor the local Musalman Marriage Registrar is prepared to spend money out of his own pocket for such a purpose. So an appeal has been made to the public to subscribe, subscriptions have come and come from those who have decided on giving an address. The general public have a sense of self-respect and far from subscribing towards an address to His Honour they will not even stir out of their homes on to the streets during the hours His Honour will be in the town.

Talk of according a reception to a man through the laxity of whose governance Hindu ladies at Jamalpur have lost their honour. Are the public to worship him through the fault of whose officers the household gods and the honour of the Hindus have been violated? The respectable citizens of Jamalpur have done well in keeping themselves aloof from this address-giving. Let the servants and adorers of Government present addresses and suffer mental agony by having to subscribe thereto. No body can worship Sir L. Hare, whose Magistrates and police have humiliated the Hindus of Jamalpur immeasurably and who has further by quartering a force of punitive police on the latter, given evidence of his hard heart. Let only servants do him worship.

SANJIVANI.

43. The *Sanjivani* [Calcutta] of the 25th July disapproves of the presentation of addresses to Sir Andrew Fraser in the course of His Honour's recent tour and points to certain measures of the Indian Government, like the prohibition of public meetings in places, the exile of two Indians without trial, etc., which in its opinion are such as to make out persons who present addresses to officials, all such measures notwithstanding, to be ridiculous and despicable creatures, the lowest in the scale of creation.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
July 25th, 1907.

44. Referring to the Bengal Sanitary Commissioner's Report recently published the *Sri Sri Vishnu-Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th July says:—

It must be admitted that the Hindus in Bengal are being gradually exterminated by malaria, plague, cholera and other diseases. The village sanitation must be improved, or the miseries of the people will not be mitigated. Our poverty is the chief cause of the ruin of our health, and no redress can be expected from Government. In matters like these we ought to be able to help ourselves.



45. Referring to the rumour given currency to by the *Indian Daily News* newspaper that Government proposes to prosecute another Vernacular newspaper, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

Prosecution of Vernacular newspapers.

25th July thinks such prosecutions unwise. It is the Government officials who are creating and spreading discontent. The excitable newspapers only express the feelings which the people silently harbour in their hearts. The prosecution and punishment of these newspapers will not allay the discontent, but will only increase it. Let the Government administer the country with a human heart and justice, and the unrest in the country will vanish into nothingness.

46. Referring to the statement of Mr. Morley in Parliament that representative institutions do not suit India, and that personal rule is the best for it, the *Hitavadi* [Calcutta] of the 26th July writes as follows:—

Nobody has yet explained why Parliamentary Government, as it obtains in England, cannot suit India. Possibly no valid arguments can be advanced in support of that proposition, and it is for this reason that Mr. John Morley and other officials have refrained from giving any reasons for their assertions. Why the system that is working admirably in Japan, which is so much prized even in China, and the introduction of which in Persia has not been pronounced to be undesirable, should not suit India, is known only to the irresponsible officials themselves. The English never introduced it in India even once, and there was, therefore, no opportunity of testing its suitability. Still the apparently omniscient rulers imagine that the Empire would go to ruin if a representative system of Government were introduced in India.

The truth is that the rulers cannot get rid of their excessive love of irresponsible power. Nobody wishes to see his own power curtailed, and the rulers also are therefore unwilling to part with any of their powers. But to save themselves from public odium they prefer to suppress the simple truth, and say that despotic rule is liked by the Indian people. These officials are never in want of excuses. They say that too much of routine in the work of administration has made the people lose sympathy with the officials. Such an exhibition of the keenness of their understanding is only commensurate with their reputation for learning. They propose to invest the District Magistrate with irresponsible powers, believing that by so doing they will make the people respect him. The proposal is indeed worthy of their mighty intellect. The powers that the District Magistrate already possesses have made the lives of the people quite miserable, and a further increase of them would no doubt convert India into a veritable *Ram rajya* (the happy Kingdom of Rama)! We consider it a piece of singular good fortune that such a precious discovery has been the result of Mr. Morley's deep study of the situation.

The fact however is that the Indians have never been enamoured of a despotic Government. We do not believe that the attachment of the Indians to former Anglo-Indian officials was due to their possessing greater powers. They had sympathy with the people, and tried their utmost for the good of the people. It is for this that they succeeded in winning the love of the Indian public. It is in everybody's mouth now-a-days that such Anglo-Indian officers as used to come to India in former times, men remarkable for their pure character and high-mindedness, are seldom to be met with now. The officials of to-day have more of hatred for the people than sympathy, and their powers are exerted more for persecuting the people than for their good government. Though *Ma bap* to the people, they do not mind their miseries, their wants, but show a decided bent for oppressing them. Is it to be wondered at that under such circumstances the people should lose all confidence in the officials?

In days of yore, Hindu Kings even banished their Queens to please their subjects. But now the rulers do not give up their *zid* even in a trifling matter under the circumstances. Will discontent be cured merely by giving greater powers to the officials? Is sympathy to be expected from those who regard their coloured subjects as worse than even jackals and dogs? If then there is no sympathy, how can respect and love be expected? Now-a-days the noble qualities of high-mindedness, generosity, etc., in the English people are not so conspicuous as before. This must be regarded as a national deterioration. It is for this reason that Englishmen of high character are so rare now. A few

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA.  
July 26th, 1907.

HITAVADI.  
July 26th, 1907.



that exist are obliged to change their principles owing to their vitiated environments. An excellent illustration of this is our present Secretary of State. If such is the case with Mr. Morley himself, it is needless to speak of others.

We must sound a note of warning to those that are for introducing a despotic system of administration which they call personal rule, that the consequences of their action must be productive of evil instead of good. If it is a great sin for the people to be disaffected towards the rulers, the oppression of the former by the latter is no less. The end cannot be pleasant if the wishes of the people are flouted in every particular. We are, therefore, not in favour of personal rule. Mr. Morley would do well to remember that if even now he will not change his views, he is bound to earn the worst disgrace in the end.

SOLTAN,  
JULY 26TH, 1907.

47. The *Soltan* [Calcutta] of the 26th July says that the Musalmans of Bengal went against their country and their fellow countrymen, the Hindus, in saving British commerce from the ruin with which it was threatened by the *Swadeshi* movement and British manufacturers from absolute starvation. They did this in the hope that Government would be pleased with them and reward them with service under it. But the punishments inflicted on the Musalmans who were charged with complicity in the East Bengal riots, the result of quarrel between Hindus and Musalmans regarding the use of *Swadeshi* and foreign goods, and the harassments to which undertrial Musalman prisoners are being subjected, clearly show the reward the Musalmans have earned by advocating the use of foreign made goods to the detriment of their country and countrymen. The truth is that Government cannot trust a people who for paltry service, titles or similar personal interests can cut the throats of thousands of artisans of their own nationality. There is nothing in the world which that man cannot do who can be oblivious of the interests of his country and countrymen. And it is this belief which has led the Government to grind the Musalmans.

The lesson which the Musalmans should now learn is that nothing can be gained by meanness and flattery and that no nation ever became great by those means. The only way to improve oneself is to independently strive after fitness.

SOLTAN.

48. The following is a summary of an article headed "The future of the Indian Musalmans," appearing in the *Soltan* [Calcutta] of the 26th July:—

The disbandment of the Mopla regiment in Madras.

Before the commencement of British rule only six and-a-half crores of Musalmans by their prowess and military skill ruled the whole of India with a very strong hand. But since the occupation of the Indian throne by the British, the Musalmans the sons of lions, have gradually become weak, timid and unwarlike. Under Muhammadan rule fifty to eighty lakhs of Musalmans in India followed a military avocation. The rest of the Musalmans, also, either for the sake of taking part in the Muharram festival, or for self-defence, practised physical exercises and received some military training. But now, thanks to the British Government and its Arms Act, military training and the use of arms have become to the Musalmans only things to be dreamed of. No Musalmans of India, except a handful of Pathans of the Punjab and the Musalman Moplas of Madras, are now taken into the Indian army. The door of entrance to the army has long been closed against the Musalmans of Bengal although they are loyal and courageous. This door has not been opened to the East Bengal Musalmans, although their support of the Bengal partition secured them the loving caresses of their ruler and the praises of the *Englishman* for their loyalty. Nor is there any hope that it will ever be opened, because our loyalty will ever remain unshaken, and, perhaps, because our death on the battle-field will run a shaft of sorrow through the tender heart of our husband, the Government.

When Government has learnt to make love to us, it is to be regretted that it has not yet dressed us in Benarasi *sari*, hung pearl pendants from our ears and noses, *banks* (an ornament for the ankle of females) round our ankles and *khadus* (an ornament for the wrist) on our wrists, and confined us in the zenana apartments. However, the English Government, out of its endless kindness and great love (?) for Musalmans, has recently kindly relieved the Moplas (Musalmans) of Madras of the necessity of undergoing military service.



The Moplas (Musalmans) of Madras will not henceforth be enlisted in the army. Of course, we are glad of this kindness of the Government. But the discharge has not been for nothing. The Moplas have been dismissed for insubordination. Alas for the Musalman's luck! The Mopla regiment of Madras, which during a century and a half has been repeatedly praised by Government for its mettle, trustworthiness and skill in warfare, has to-day been rejected as insubordinate!! The greater wonder is that, while the Moplas are being dismissed, brute-like Gurkha Hindus, devoid of sense, are enlisted in their place. The Mopla troops, whose prowess established British rule in India, have thus to-day been rejected as worn out shoes.

What is the reason that those who at one time earned a good name for submissiveness have to-day turned out insubordinate? What is the reason that has led to the gradual shutting of the door of the army against the Indian Musalmans, and to a sharp eye being kept on the heroic national festival, the Muharram? What do the toadies think? We ask, if the great mischief that Government has done to-day by disbanding the Mopla regiment could be redressed if even ten thousand Musalmans were appointed as Deputy Magistrates and Sub-Inspectors of Police. Alas, blind Musalmans, when will your eyes be opened?

Will any thoughtful Musalman think for a moment about the future disastrous effect of the action of the Government in making excessive love to us and at the same time depriving us of our strength and courage and of the opportunities of acquiring knowledge of the use of arms? Many will, no doubt, say that our English masters will protect us. But the thing is, the English are not God that their rule shall last for ever. No foreign power, moreover, can remain long in any country. How will the Musalmans of this country, then, when the English rule comes to an end, protect themselves and maintain their superiority? Has not the miserable condition of Spain taught us how very terribly miserable will the condition of the Indian Musalmans become if in an internal revolution they fail to repel the attacks of foreign enemies? Will nobody think of the condition of the Musalmans of Greece, Bulgaria, Roumania and Russia? Does anybody keep himself informed of the brutal oppressions which the Europeans are committing on Musalmans of Borneo and Java? Considering the rate at which twenty crores of infidel Hindus, who are hostile to the Musalmans, are making progress, if a political struggle takes place (may God forbid it), how will the Musalmans fare? On reflection it will be found that, having regard to these circumstances, it will be the same thing to keep Musalmans from military training and the use of arms as to hang them from the gallows or to blow them off the mouth of a gun. It is probable that the awakening of a new life among the Musalmans of Asia and Egypt has filled the British Government with a distrust of the Indian Musalmans. Our own meanness and flattery, and the unnecessary and untimely love we displayed for the Government, are the causes of this great mischief. The paper then goes on to call upon the Musalman members of the Provincial and Imperial Councils to interpellate Government on the subject of the disbandment of the Mopla regiment, and on that of the harassments to which the Musalman accused are being subjected in the East Bengal Law Courts. If they cannot muster up courage to do this they should remove their timid and cowardly selves from the Councils making room for better men. So long as Musalmans shall continue toadies and want to succeed in life not by their deserts but by flattery, so long will their miseries not be removed.

49. In the opinion of the *Samay* [Calcutta] of the 26th July, three principal causes are responsible for the gradual deterioration of India in wealth, in health and in culture; and they are (1) the fact that a large part of the

SAMAY,  
July 26th, 1907.

The situation in India and its causes.

proceeds of the taxes of this poverty-stricken country is sent out to England every year to pay pensions, military charges, etc. there, and nothing comes back to the country in exchange therefor; (2) the fact that in the country itself, crores of crores of rupees are being paid to the Whites as official salaries; (3) the fact that revenue is collected from the poor cultivators even before they can store in *golas* the corn they produce with so much difficulty.



HITAVADI,  
July 26th, 1907.

50. Referring to the appointment of Dr. Sarat Chandra Bannerjee, son of Sir Guru Das Bannerjee, as Junior Secretary to the Legislative Department of the Government of India, the *Hitavadi* [Calcutta] of the 26th July observes that there is nothing to rejoice at in the appointment. If it were the policy of Government to reward merit without showing undue favour to any one, then, surely, many more Indians would have, before this, occupied much higher posts. Why then should Government be praised for the appointment of Sarat Babu?

BHARAT MITRA,  
July 27th, 1907.

51. Referring to the current discontent among the Jains consequent upon the action of the Deputy Commissioner of Hazaribagh in leasing out sites on the Paresnath Hill for the construction of residential bungalows thereon, the *Bharat Mitra* [Calcutta] of the 27th July notes that the hill in question is visited on a pilgrimage by the Jains of different tribes in a large body. There was a time when no "Yaban or Sudra" was allowed to get on the hill. Even now there stands a piece of stone on the way, leading to the principal temple bearing the following inscription said to have been made at the desire of a certain Deputy Commissioner:—"No European nor any Muhammedan or a low class Hindu should get a head of this place." But that was, says the paper, quite a different time and those days are now gone.

HITVARTA,  
July 28th, 1907.

52. Sir Andrew Fraser's favourable reference to Mr. Lyall, Magistrate of the Bhagalpur District, in course of his reply to the address presented to him on the occasion of his last visit to Bhagalpur is not well taken by *Hitvarta* [Calcutta] of the 28th July. His Honour, says the paper, has discovered a nice method of judging the merit of his officials, considering only such of them good and deserving of promotion as are the most blamed by the people. Probably it is in accordance with this principle that His Honour permitted the police to prosecute the *Indian Daily News*, the *Statesman* and the *Bengalee*.

NIHAR,  
July 30th, 1907.

53. The *Nihar* [Contai] of the 30th July praises Mr. Taylor, Subdivisional officer of Contai, for the independence and considerateness with which he discharges his Magisterial duties.

NAVASAKTI,  
July 31st, 1907.

54. The *Navasakti* [Calcutta] of the 31st July writes that it is a fact known to the English and understood by all that if the people of India once begin to be animated with feelings of hatred towards the English, English rule would cease the very instant. Why then are they inaugurating such a policy of oppression? Two explanations may be offered:—They may have really become victims of errors of judgment. Greed for foreign dominion is gradually telling upon their old attachment to their own people and country. To their moralists and statesmen the petty interests of their own political parties have now-a-days become more important than the larger interests of their country as a whole. This principally accounts for their unwisdom in their present crisis. What is at the bottom of the attempts which are now being made by English newspapers and statesmen to create a panic that a flame of discontent has been kindled in India? Are they not conscious that the basis on which the British *raj* in India rests even now is not the basis of the physical strength of the English, but is one which has reference to their ability to cause an illusion, their power of casting a spell over the Indians? Their influence as masters of the land will collapse of itself like a house of cards on the very day that they lose their present *prestige* and reputation for extraordinary daring and coolness in the eyes of the Indians. This is a truth which the English do not understand, because they have absolutely no time for thought. Mr. Morley and his colleagues in the Ministry have fallen into a serious difficulty in having punished Lajpat Rai and Ajit Singh with deportation without a trial. He did not realise at the time the gravity of the step he took in a panic. The officials here overcome with an unfounded apprehension of a repetition of the Sepoy Mutiny suggested this step, and Mr. Morley assented thereto. He now finds that there was really no ground for apprehension. And yet when he has done the thing, he cannot undo it without lowering the English Government



in the eyes of the Indians considerably. But at the same time, if he does not undo it, the public in England also may get angry. They will get angry because the step Mr. Morley has taken is opposed to the cardinal principles of English State policy, and is besides likely to do serious injury to English commercial interests. It is true that the English never did, and never will, sacrifice self-interest in order to preserve their principles intact, when the latter are in conflict with the former. But until such a conflict actually ensues, they will not be willing to deny themselves the sense of self-esteem for being lovers of independence and liberalism. It is necessary therefore that it should be proved that upon the repressive policy which Mr. Morley has inaugurated depends entirely the protection of the interests of the English in India. It is this which accounts to a certain extent for the efforts which are being made in England to create a panic about the situation in India.

The second explanation is reserved for treatment in another article.

#### IV.—NATIVE STATES.

55. Referring to the recent contribution of the Maharaja of Bikaner to the *Times of London*, the *Hindi Bangavasi* [Calcutta] of the 19th July remarks:—

The Maharaja of Bikaner's recent contribution to the *Times of London*.

It is either to gain a personal object or at the request of his English friends that the Maharaja has written the above article. There are two things worth noting in the article among others, namely, (a) the point dealing with the devotion of the native chiefs to Government and (b) that relating to the unfavourable remarks passed by the writer on the Indian agitators. Overlooking the first as being beyond the sphere of our notice, we can reasonably ask the Maharaja what right he has to find fault with the Indian subjects of His Majesty with whom he has no concern whatever. It is true that the Indians are not heir to so vast a dominion as himself extending over the area of 22,340 square miles, that they do not hold such glorious titles nor do they receive a salute like him, but nevertheless many of them are far superior to him in knowledge and experience. How can they be then led to believe that the views expressed by the young Maharaja only are right, while those of the agitators wrong and unreasonable.

Addressing the Maharaja the paper continues:—

Under the influence of the Western education you have forgotten O! Maharaja, the unobliterable noble deeds of your ancestors and along with that you have, evidently, forgotten yourself. Were you mindful of the fact of your being a descendant of Uncul Rai being 56th in remove from that gem of Raghuput, Maharaja Ramchandra, at the time you had been writing the articles in question. Did it then occur to you how your ancestors gave splendid relief to the Hindus when the latter were in trouble. Had these facts been in your memory, you would have written the article in quite a different way and instead of attacking the Indian agitators you would have interceded with the king on their behalf to bring relief to them. Surely, it is neither due to your fault nor to those of the agitators that the Indians are in trouble, the fault lies at the doors of their own ill luck.

56. Commenting upon the Maharaja of Bikaner's latest contribution in the *Times of London* the *Bharat Mitra* [Calcutta] of the 27th July writes:—

The Maharaja of Bikaner in the *Times of London*.

The fact of the Maharaja of Bikaner having said so much resenting the attack made upon the Indian nobility in an article in the *Blackwood Magazine* of a recent issue will, probably, have the effect of teaching the English how to speak in future concerning the ruling chiefs in India. But at any rate, the Maharaja has no right to make any observation on the agitation in the Panjab and Eastern Bengal, inasmuch as the Panjabis and the Bengalis are not his subjects. Also, it is altogether unreasonable of him to assert that the Rajas and notables are virtually the leaders of the public, without any distinction, a thing which can never find utterance from the lips of any sensible man. Similarly, it is mere flattery on his part to declare that the number of the Indian agitators is inconsiderable and that the agitation is not wholesale or that its growth has been stunted by the repressive measures adopted by Government.

HINDI BANGAVASI.  
July 19th, 1907.

BHARAT MITRA,  
July 27th, 1907.



Only four or five months back, Mr. Morley indignantly reproved a well-recognized gentleman for his having said something like this on the foregoing points, but the state of things is quite the reverse now, in as much as the Secretary of State now delights to hear such reports and that is why the article under comment has been given publicity in the *Times*. The Maharaja's statements that the native chiefs are intimate with the British Government, that both go hand in hand in the general administration of the country and that they will remain devoted to the British throne, if the Government's dealings with its Indian vassals keep as good as it at present is, are only hollow compliments. In order to give expression to his loyalty to the English, the Maharaja would have preferably written as follows:—

"In the territory of Bikaner under my administration there is neither a press nor a public journal. I never had the opportunity of attending any public meeting at which political speech had to be delivered, as such a meeting was never held in my part of the country. There is no intellectual culture in my state, nor are my subjects a well read people; and even so is the case in almost all the political states in India. The public press in the political states, if any, are practically the organs of praise of English officers whether high or low. Over and above this, they announce our trips to different places and report the celebration of the Dussehra and the Mohurram festivals. It is the political agents appointed by British Government that make and unmake us and we act upon the dictate of Government in living in and out of our territories. Our armies are the British armies, practically. They serve the British Government, though they are maintained at our expense. Even the Englishman of a comparatively small importance are handsomely received and treated by us, when they happen to visit our territory. We take them out hunting, in order to administer to their pleasure. As for the treatment we accord to the Viceroy, in fact, we should not say what we do to please him. It is under the British rule that the press enjoy liberty. When the British subjects criticize the action of their own ruler what would they make of us. However the fault cannot be laid at our doors, as neither we allow the agitators to enter our territory nor do we subscribe for their journals. We are sincerely loyal to the British throne and gladly offer to do what Government desires us to do in the way of showing our devotion."

#### VI.—MISCELLANEOUS.

HINDI BANGAVASI,  
July 19th, 1907.

57. In course of a lengthy article, the *Hindī Bangavasi* [Calcutta] of the 19th July tries to point out the change in the Government policy of non-interference with the religion of the subject people, seeing that Government takes no notice of the vigorous measures adopted by some of its officials to suppress the boycott of such articles of foreign manufactures as sugar, salt and cloth, etc., from the use of which the Indians should refrain as a religious duty. Another failure of Government in its duty is instanced in the deportation of Lajpat Rai and Ajit Singh regarding which the journal asks whether after going deep into the matter, Government can conscientiously declare that this was a just proceeding on its part, especially when the weight of all available legal opinion is to the contrary. Again reflecting upon the fact how Mr. Morley and Lord Minto have been failing in the discharge of the duties devolving upon them in their august official positions the Indian people, says the paper, are asking themselves where has the sense of duty gone?

MARWARI BANDHU,  
July 24th, 1907.

58. Referring to the *Daily News* Defence Fund, lately started as a sequel to the judgment of Mr. Justice Chitty in the well known Police libel case, the *Marwari Bandhu* [Calcutta] of the 24th July says that the Anglo-Indian Journals do not deserve the sympathy of the Indian people, as they blindly seek their own interest some time at the risk of that of the Indians, making nothing of the latter's aspirations.

DAILY HITAVADI,  
July 24th, 1907.

59. Referring to the police libel case, the *Daily Hitavadi* [Calcutta] of the 24th July says that if the interest of the *Indian Daily News* had not been injuriously affected in this case, it is very doubtful whether that Anglo-Indian newspaper would have accused the Government of having grossly misused public money by spending it for the benefit of the plaintiffs. In connection with military expenditure in the frontiers, in giving a large loan to the Nawab of Dacca, in prosecuting innocent people in Eastern Bengal and in many other ways, Government has misused and is still misusing public money. But has any Anglo-Indian newspaper ever protested against all this? Had the libel case



been against a native-owned newspaper, would the *Indian Daily News* have raised its voice against the conduct of the Government?

Some time ago when the Bengalis desired to hold a public meeting in Calcutta in honour of some of their respectable countrymen who had been punished by the authorities for joining the *Swadeshi* movement, the Anglo-Indian press was almost unanimous in stigmatising the project as seditious, and the Calcutta Municipality declined the use of the Town Hall for the purpose. But has not the *Daily News* committed the same offence by calling a public meeting in the Town Hall to protest against the conduct of the Government in the police libel case?

In fact, the longer the dispute in connection with the libel case will continue and the more the contending parties will try to weaken each other, the greater will be our gain. If the police comes out victorious, the Anglo-Indian press will realise that it is not really the foster-child of the Government as it thinks itself to be. And if the Anglo-Indians come out victorious, many of the short-comings of the Police will be mended and the authorities will come to know the real worth of the Police in the country. The Indians will, therefore, remain silent spectators of the contest.

60. The *Marwari Bandhu* [Calcutta] of the 24th July contains a summary in vernacular of the article entitled the future of India, published in the *International Review* of a recent issue.

MARWARI BANDHU,  
July 24th, 1907.

A summary of the article entitled the future of India.

61. The *Daily Hitavadi* [Calcutta] of the 24th July publishes the following communicated article:—

DAILY HITAVADI,  
July 24th, 1907.

"Who are guilty of sedition?"

Whoever by words, either written or spoken, gives expression to such feeling as is calculated to excite hatred or disaffection towards the Sovereign, commits sedition, and is liable to be punished with transportation for life. Sedition is a grave offence for the Indians, and a law such as the above is necessary for the maintenance of peace in the country. We have, therefore, no complaint to make against this hard law. But we have one question to ask: If people address themselves to a certain work for their own good, and if any official causelessly creates, or attempts to create, unrest in the country, or, prompted by self-interest, abuses his power as an official with the object of frustrating that work, what provision has the English *raj* made for their protection in such a case? So long there was no urgent necessity for a provision of law bearing on this matter, but now we are keenly feeling its need. Now-a-days every public servant from the *chaukidar* to the District Magistrate is a small *Nabob*; every one is a representative of the Emperor Edward VII, and is eager to exercise his power to the utmost. These public servants are always eager to enlarge the field for the exercise of their power in the name of the King-Emperor—all jackals have the same cry. One man said, the *swadeshi* must be suppressed; and immediately there was bustle and activity all over the country. Arrests and prosecutions followed: those who protested and indulged in some plain-speaking were designated as seditionists.

The authorities see signs of sedition wherever there are the *sawdeshi* movement and arrangements for a national education; and the Gurkha is quartered there, and hard rule and fiery officials make their appearances. The over-taxed people of the country have not the wherewithal to feed and clothe themselves, and disease has shattered their health. But the officials are indifferent to this. They are busy collecting information about what people say and do. There are men, a disgrace to their community, who, for the sake of their livelihood, concoct false information for the ears of their superior officers. The doings of these despicable men are making people lose their respect for their Sovereign: This is why we ask, "who are guilty of sedition?" Are not those officers whose doings rouse in men's minds, feelings of disrespect for their Sovereign, the principal offenders in the matter?

So long as a King governs a country with an eye to the interests of his subjects, he is worthy of the name of King. But a number of officials are, from the beginning, ruling this country with an eye to their personal interest: and this self-interest in the administration of the country has become very patent now-a-days. A study of the history of British rule in India clearly shows that to bleed the country is the chief aim of British rule, while the



work of governance is only a secondary object ; and that the *swadeshi* agitation, which is antagonistic to its real object, is being opposed by the Government. If like good boys we can wear Manchester clothes and eat Liverpool salt, Government can give us some trifling political privileges. But as we have boycotted British goods, the authorities are thinking of oppressing us with hard rule. If, however, the *swadeshi* movement be really an object of our heart, we shall surely make it successful in spite of hard rule, nay even if we have to stake our lives for it. Are they not rebels who break the pledges which the late Queen-Empress gave us, and on the strength of which the Indians are still enjoying religious and social freedom ? Why do officials banish us on slender grounds ? They can take our lives, and we are ready to part with our lives ; but ought there to be no trial before we are condemned ? The Hindu firmly believes that such injustice is sure to be punished in the next world, if not in this. We know that Englishmen can do anything in this country for their self-interest, and that the British Ministry will not hesitate to support them in maintaining their privileges. History furnishes many examples of this. A conqueror always oppresses a conquered nation, but when such oppression becomes full, events naturally take a different course. This is the law of nature. If there had been men to take an impartial view of the present situation in India, they would have understood that not a few power-loving officials are the true rebels. Those who kindle the fire of discontent in the country by interfering with the people's personal freedom are guilty of rebellion, though officials. The only difference is that, while they have men to support them in their evil doings, the poor subject people have none at their back. It is the doings of this class of officials that are destroying the well-cherished loyalty of the Indian people. In his speech on Fox's East India Bill, Burke said :—"The Tartar invasion was mischievous, but it is our protection that destroys India. It was their enmity, but it is our friendship. \* \* \* Young men, boys almost, govern their society and without sympathy with the native ? \* \* \*

This is why we say that, if people show dissatisfaction with the Government of the country, or if there is a rebellion in the country, the community of foreign rulers is more to blame for it than the subject-people. Whatever a subject-people say or do for self-preservation, does not constitute sedition. But whatever self-interested and short-sighted officials do in the misuse of their official powers, is true sedition. Many officials would have lost their service, if there had been any conscientious man to deal out justice in these matters. The gagging of newspapers, the attempt to crush *swadeshi*, the prohibition of meetings, the persecution of boys, every one of these acts is seditious. No wise man will say that for a people to try to improve their internal condition is seditious. It is the want of sympathy on the part of the ruling community that has created this shadow of sedition. \*

SANDHYA,  
July 25th, 1907.

62. The *Sandhya* [Calcutta] of the 25th July takes Mr. A. Choudhury, Barrister-at-law, severely to task for his conduct in the *Yugantar* case which gave the court an opportunity to say that as Mr. Choudhury had "expressed himself content to leave the circumstances to the consideration of the court," there would be some mitigation of the sentence. We say, continues the writer, that the court would have done better if it had dismissed A. Choudhury with some *bukhsis* instead of reducing Bhupendra Nath's punishment, for Mr. Choudhury had no instruction to say anything of the kind to the court. Bhupen spurns your favour.

SANDHYA,  
July 27th, 1907.

63. In an article headed "In Bhupen's case (he showed) double plantain —this time it will be a long bamboo" [The language of the heading is vulgar, meaning that Bhupendra did nothing more than show defiance but this time it will be a more serious affair] the *Sandhya* [Calcutta] of the 27th July writes:—

It is impossible not to get one's ears pained by what one hears in the town: young and old all alike are saying that the *Feringee* Sarkar as well as the police have been most ignominiously humiliated. The children are crying shame on the *Feringee*. The detective police made great efforts to cut a heroic figure in the *Yugantar* case. They went so far as to import Government's Standing Counsel into the Police Court. But just as Bhupendranath showed



double plantain (hurled defiance) and said "I deem your court of justice meaner than even a brass farthing" the Magistrate, the police and counsel, all hung their heads in shame. Says the poet:—

Huge monkeys have huge bellies,  
(but) Hang down their heads when crossing the ocean.

Before the firm, unmoved attitude of Bhupen even the powerful *Feringee* Sarkar appeared extremely light and insignificant and there was loud wailing in the police quarters. It was now necessary to save their face and so a *Feringee* newspaper gave it out that Bhupen had first written a letter to the Sarkar asking for pardon. The fish-women's newspaper of Koilaghat, however, made no mention of the letter, but said that Bhupen fell at the feet of the burly detective officer. But the fellows dared not mention this in the presence of Bhupen when the case was going on in court, and are kicking backwards like an ass struck on the face with a rod. Alas! is the *Feringee* Sarkar sunk so low that it is obliged to take to these mean ways and feigned tricks to save its prestige? New conspiracies are being hatched to prevent its prestige being lost for ever. Arrangements are proceeding to seize hold of another paper in such a way as to prevent its escape. They have lost all their sense. This time they will make themselves lighter than ever. In Bhupen's case it was double plantain,—this time it will be a long bamboo.

64. The *Sandhya* [Calcutta] of the 30th July writes how the mother of Bhupendra Nath, the newspaper editor, who has just been sent to jail for writing sedition, when approached by friends offering sympathy to her in her trouble, told them that there was no occasion for sympathy, that there was nothing to grieve at inasmuch as her son had gone to prison in the service of the country, and that the fact that her son had devoted himself heart and soul to the service of his country augured peace, happiness and purity for her in her declining days. Continuing, the paper writes how Bhupendra's second brother is fired with the same patriotic fervour and how when an appeal to the High Court on Bhupendra's behalf was suggested, he declared himself against it, on the ground that it would be going against Bhupendra's wishes.

SANDHYA.  
July 30th, 1907.

In concluding the paper writes how a number of Bhupen's friends went to see him in jail and how the young men took the dust of his feet and prayed to God that they also might be animated with Bhupen's patriotism and divine elevation of spirit.

The paper also publishes portraits of Bhupendra Nath and his mother.

65. The *Navasakti* [Calcutta] of the 31st July has the following in extra bold type:—

The *Yugantar* again.

The *Yugantar* has appeared again.

NAVASAKTI.  
July 31st, 1907.

The Feringhi Magistrate by issuing orders to the police to confiscate the Sadhana Press at which the *Yugantar* used to be printed, thought that the nuisance was at an end and that the *Yugantar* would not again appear. But as if to defy and humiliate its enemies the *Yugantar* has reappeared this morning in an enlarged form with a two-fold vigour, illuminated by the radiance of Bhupendra's glory.

66. The *Sandhya* [Calcutta] of the 31st July publishes a letter in which one Susil Coomer Dutt of the Vidyasagar Library, Barisal, expressed great joy at the imprisonment of Bhupendranath, editor of the *Yugantar*, and says that he kept the Library closed for one day to celebrate the joyous incident and Bhupendranath's good fortune.

SANDHYA.  
July 31st, 1907.

67. The *Daily Hitavadi* [Calcutta] of the 28th July writes as follows:—  
Many high-minded men both in England and in this country now discuss matters relating to the present state of India and the Indians. These discussions generally relate to such topics as plague, famine, malaria, arts and industries, and the poverty of the Indian people; but they contain no reference to the important subject of the real condition of the Indians. We shall, therefore, say a word or two on this subject. First of all, it is necessary to decide who is an Indian.

DAILY HITAVADI,  
July 28th, 1907.



Any one who was born in India and is a permanent resident of the country is not necessarily an Indian; because, the thousands of *feringis*, the land of whose birth and permanent residence is India, have no concern with the welfare or otherwise of the Indians. These men even feel ashamed to call themselves Indians. Generally speaking, they are not Indians, because they enjoy all those privileges which the Indians have been deprived of by the Government.

The Indians are generally divided into two classes. The name of one of these classes is official, while it is very difficult to find one single word to designate the other class. Those who earn their livelihood by serving in the Executive Department, Judicial Department, Police Department and Railway stations are officials. There is a dispute as to whether the Munsiffs who belong to the Executive (?) Department are officials, and the question has not yet been finally settled. For the present it has been decided that during the time that Munsiffs remain in Court, they are officials; but outside Court, they are not officials. The lowest officer in the Police service, not even excepting the village *chaukidar*, is known as an official. Railway servants are officials. This is sufficiently proved by their conduct. Officials, even if they are Indians, enjoy many privileges which are denied to the Indians of the second class or true Indians. For instance constables get their shoes mended free of cost by cobblers, station *khalasis* and coolies get milk and vegetables without having to pay anything for them, and so on.

To the foreigner, true Indians are known as "blackmen." Let no one think that here the word "black" is intended to designate only such men as have their skins black. The supremely fair skinned native of Kashmir is a black man, while the *feringhi* of Madras, the colour of whose skin is darker than that of ink, is not a black man. In olden days men belonging to lower castes could attain to Brahmanism by practising austerities. Similarly, by practising austerities, black men can now-a-days rise a little above the level of their class. Of the various means to which we allude here by the term "austerities", treachery to one's mother country is a principal one. Many Indians have been passed out of the class of blackmen by being particularly treacherous to their mother country. Eastern Bengal, Western Bengal, Bihar and other places furnish a few instances of this.

The reader now surely understands what is meant by a true Indian, and is in a position to comprehend a discussion on the present condition of the Indians. Black men are not fit to be recipients of any sort of political privileges. They are not even entitled to agitate for them. If they convene a public meeting, it can be forcibly dispersed at any moment by the Police or any official of the Executive Department.

Indian boys and youths are not permitted to discuss any political question. They can smoke cigarettes, frequent theatres to see performances by women of easy virtue, and kill time by playing cards, etc., but they are not permitted to spend their valuable time by discussing politics. It is from the best of intentions for students that the authorities have made this rule. It need hardly be said that as the guardians of the students are generally black men, they are incapable of deciding what is good and what is bad for their own wards. Not so the Government. It is more solicitous for the students' welfare than their own parents are. This is why it has forbidden political discussions by students. The history of England treats of various efforts of the English people to acquire political privileges—it relates how they compelled King John to sign the *Magna charta*, how the British Parliament originated, how powers of administration were slowly transferred from the hands of the British Sovereign to those of the British people, and how the latter carried a fierce agitation against Corn Laws for full sixty years. A study of all this may do immense harm to the Indian student both in this and the next world, and so the authorities have discontinued the study of the history of England in schools. The evil which so long prevented education from becoming perfect in India has at length been detected and provided against. But considering that a study of Lee Warner's *Citizen of India* may cause the hundred-petalled lily of loyalty to blossom in the hearts of the Indians, the authorities have appointed this book as an excellent thing for the students.



So much for education. Let us now consider the financial condition of the Indians. Some time ago a highly talented white official proved after deep thinking and research that fifty rupees per month was enough for an educated and respectable Indian and his family. Previous to this, no official ever gave a thought to the subject of the Indian's income and expenditure, so that the wicked and deceitful Indians used to cheat the Government of untold sums of money. But since the above-mentioned official gave an account of an Indian's expenses, everyone has become careful. Even white merchants do not now allow the Indian to wax extravagant by getting salaries of more than fifty rupees per month. Every white man is a friend of India. That is why this arrangement has been made.

The Indians are, by nature, weak, cowardly and unmanly. They are always tied to their ladies' apron-strings. In this state of things, it is never proper to put them in danger by giving them arms. And what will the Indians do with arms? There is no evidence in history that they ever used arms. The English, of course, are not Indians. They hail from a distant country; they have conquered India by the sword, and hold it by the sword. It is true that the English have conquered India by the sword, but they have never had to fight with the Indians. It may be asked, if the English have never fought with the Indians, against whom did they use their swords in conquering India? Many English historians have now set themselves to discovering this, and it is hoped that the question will be soon decided.

Now-a-days, it is heard that distress due to scarcity of food grains has become very severe among the Indians. But who is responsible for this? It is never just to lay the blame on the authorities. The Indians have for a long time been practising how to live on half-diet, lest they should ever feel any distress if it becomes necessary for them to starve. If such a long practice has not made them adepts in the matter, they can never be praised for intelligence. The Indians have always been in the habit of blaming others when their own faults bring sufferings on them. They reap the fruit of their own action and blame Providence.

68. The *Sandhya* [Calcutta] of the 27th July has the following:—

Attainment of *swaraj*.

Our Mother makes use of the sieve from time to time to separate the worthless chaff from the solid grains. The *Yugantar* case is such a sieve. It has admirably served its purpose. Everything now stands revealed. The *Bengalee* newspaper is under the spell of the *feringhi*; it has no faith in the latent power of the country, and has therefore turned day into night. The party of which Bhupendra Nath is a member, has unbounded faith. They believe that the day is near at hand when *swaraj* will be attained. True, their eyes were opened by the oppressions of the *feringhi*. But if the *feringhi* would now offer to seat them on a golden throne, they would spurn it. Those who wish to have *sawaraj* have faith in the country; they look upon the *feringhi* with suspicion. You who are suppliants for the *feringhi's* favour, have no such faith in the country as you have in the *feringhi*. You want to establish in perpetuity the *feringhi* empire and bind the country with *feringhi* chains. You, therefore, content yourselves with your constitutional agitation. As for ourselves, we want *swaraj*, we want deliverance, we want complete freedom, and hence we try to boycott both the *feringhi* and his administration. Should the *feringhi* oppose us in our attempt to gain deliverance by swooping upon us hawk-like, he must be given a thrashing. The "push" of which the *Yugantar* speaks, depends upon the temper of the *feringhi*. Having made yourselves great by the *feringhi's* favour, how can you understand the truth about *swaraj*? Don't you see how the sieve does its work?

SANDHYA,  
July 27th, 1907.

69. The *Navasakti* [Calcutta] of the 27th July writes as follows:—

Loyalty in India.

Our raja (king) is a foreigner. No one sees him. None in this country, great or small, has any concern with his greatness and glory. In India British sovereignty has simply established a vast administrative machinery, but has created nothing for which any person of any character can feel attraction. Men can have their work done by a machine, and, if the machine turns out good work, can take care of it. But it is impossible and unnatural for one to have respect for a

NAVABAKTI,  
July 27th, 1907.



machine. How can loyalty be generated in India in the present condition of the country ?

The only concern of the people with the sovereign power is one of self interest. People may fear the sovereign power and may also obey it for fear of being injured ; but fear and respect are not the same thing. A relation which is based on self-interest cannot be called a relation based on respect.

BIHAR BANDU,  
July 27th, 1907.

70. *Bihar Bandhu* [Bankipur] of the 27th July refers to the reply of Mr. Morley in which he said that Lala Lajpatrai's speeches of the 28th January and 27th March

contained seditious expressions. The paper observes that the second speech, a translation of which was published by it in its last week's issue, might be considered, if at all, only severe but not seditious. The speech of the 27th January has not yet been published and no opinion can therefore be passed on it. These two speeches, however, are not sufficient in themselves to charge Lala Lajpatrai with sedition, as he has written many works on political subjects which clearly reveal the state of his feelings towards the British rule. From a long preface to his Life of the Italian patriot G. M., the paper gives extracts to show how the Lala considered the British rule in India as absolutely necessary and adduced arguments in support of preferring the same to any other.

The paper concludes as follows.

Well, is it possible for any man after this to conceive that one who considers the British rule necessary and a blessing for the good of its people, would try to encourage rebellion? If the writing of Lala Lajpatrai be explained to Mr. Morley what answer would he give? Would he call the Lala disloyal?

BHARAT MITRA,  
July 27th, 1907.

71. The marginally noted paper asks, could there be a clearer admission than the one embodied in Sir Roper Lethbridge's

observation in his latest contribution to an English journal that should the Indians succeed in developing their *swadeshi* and boycott movements it will have a disastrous effect upon the British commerce and bring starvation to the people of England, Scotland, Lancashire and other foreign places where a large number depend upon local industries for their livelihood?

BANGAVASI,  
July 27th, 1907.

72. The *Bangavasi* [Calcutta] of the 27th July has the following under the heading "Unrighteous Englishmen" :—

"Unrighteous Englishmen." Ye Englishmen, if you wish to keep your rule going, then be righteous. Do you not know that your rule was based on unrighteousness? Do you not know what the ultimate fate is of that which is based on unrighteousness? It is because your rule is based on unrighteousness that His Majesty the King-Emperor has objected to the erection of a memorial to the unrighteous Clive.

Although your rule is based on unrighteousness so long not much unrighteousness was perpetrated and that is why your rule has been continuing so long. Although your rule is founded on unrighteousness, so long, the full measure of sin had not touched your work of governance and protection of the people, and that is why your rule has been continued so long. Although your rule is founded on unrighteousness there has not been wanting in you the virtues of the kingly disposition, and that is why your rule has been continuing so long. Although their rule is founded on unrighteousness, Englishmen have, whether for the facility of their own work of administration, or from a desire to do good to their subjects, done very many good things, and that is why their rule has been continuing even yet. Although their rule is founded on unrighteousness, righteousness showed itself so far as some of them are concerned in the work of governance and protection of their subjects and that is why their rule has been continuing so long. Although their rule is founded on unrighteousness, still owing to the influence of the sagacious Lord Canning and of the proclamation of the late Queen, a document illumined by the lustre of the royal virtues it has continued so long.

But it looks, as if it cannot continue any more. Repeatedly have we said Ye Englishmen truly unrighteousness is being committed at the present time in your work of governance and protection of the people. See,



Englishmen, open your eyes and see once, what a fearful spectacle of unrighteousness is before your eyes now. It is the cardinal principle of your policy as rulers in India that there shall be no manner of interference on any pretext with the religion of any of your subjects. But if you try to realise it, you will realise and see that at the present time, on some pretext or other the religion of your Indian subjects is being interfered with. It will not be necessary now-a-days to collect secret information about the governed through the agency of spies as Ram Chandra used to do. The wide circulation of the newspapers is assisting in making everything known. The English merchants have manifestly been upset by the devotion of the people of this country to *swadeshi*. Hence now-a-days efforts are being made overtly as well as covertly to put obstacles in the way of this devotion to *swadeshi*. But devotion to *swadeshi* is part of the *dharma* (religion) and *karma* (duty) of the people of this country. And as devotion to *swadeshi* is part of their religion and duty equally so is the boycott of things foreign (the use of which is opposed to the principles of religion) part of their religion and duty. Hindus should most decidedly refrain from using those foreign things the use of which is forbidden by the *shastras*. According to the *shastras*, Foreign Salt, Cloths, Sugar, etc., should not be used. Under the spell of English education Hindus had so long forgotten this, but now, whatever the cause, they have cast off the spell and come to realise that the use of these things is against the *shastras* and entails loss of religion, caste and all. At the present time many Hindus have as a matter of fact wholly given up the use of such things, having come to realise through God's mercy that the very touch of them is sinful.

The effect of it all has been that a flame has been kindled in this country. The well-wishers of this country have laboured with the object that *bilati* salt, sugar, cloths, etc. find no sale here and in these efforts they have not resorted to any force, but have relied only on speeches conveying good counsel. To defend religion they have only spoken in accordance with religion. Wherein is this an offence? Is it unrighteous to preach against debauchery and drunkenness? It may not be unrighteous, but for preaching in favour of a stoppage of the sale of *bilati* sugar, salt, etc., many well-wishers of this country have incurred the displeasure of the officials, have been accused by them of having sought to stop the sale of these things by force and oppression. But subsequently in very many cases it has been proved that there had not been committed any such force and oppression. Force may have been used in certain individual cases, and nobody can object if the ordinary law is enforced in these cases. But in the majority of cases no such force has been used, although very many are being accused of and punished for their alleged resort to force. No less a personage than Mr. Morley himself lately stated in Parliament that the disturbances at Jamalpore were due to the favour of the local Hindus for *swadeshi*. But trials before the courts have proved that the Hindus were not guilty. Mr. Morley's statement has been proved untrue. If the people of this country are brought by the officials into trouble for forbidding what is against religion, are we not to say that in a manner, the religion of the people of this country is being interfered with?

More serious things still are also being done. The use of *bilati* salt, sugar, etc. though actually prohibited by the Hindu *shastras*, is now being sought to be encouraged by officials in various places—occasionally force also is being resorted to. The newspapers openly mention such cases, but they do not call forth any official contradiction, and the officials who have been blamed by the press for having committed *zulm* in this connexion remain quite unhurt, without a hair on their head having been touched. Must we not say that the Queen's Proclamation is being dishonoured if the authorities remain indifferent to the oppressive conduct of their subordinate officials in encouraging the use of things, which are forbidden by the *shastras* to be used. Must we not say that in such a case, religion is being interfered with, that the English are acting unrighteously? Things were not so, and why they are so now, is what fills one with anxiety.

The duty of a ruler consists in carrying into practice what he has decided is his duty, and what he has promised to do. But we appeal to Englishmen to say honestly if even a hundredth of the promises made by the late Queen has been fulfilled. What were those promises? That in the offices under



Government the natives were to have equal rights with the English. In what manner has this been realised? The High Courts, the Forest, Opium and Police Departments, etc. all furnish glaring evidence thereof. Natives are incompetent to serve in any department: this is what is proved by what the Englishman's kinsmen have said. Englishmen have not kept their promise in this matter, have deviated from the path of righteousness. Let them lay their hands on their hearts and turn their eyes upward and say if they have not fallen away from the standard of royal duties in having exiled Lajpat Rai and Ajit Singh. It has not yet been publicly stated what offence these two men were guilty of; and eminent legal opinion has held their banishment without a trial illegal. Does not this create an impression in the popular mind of the unrighteousness of the English? Will not Englishmen ponder why such an impression which did not exist before should come into existence now?

What is happening under Morley and Minto never happened before. Unrighteousness is being perpetrated on all sides. Is this a good sign? If you wish your rule to continue, Ye Englishmen, do the right, carry out what you have promised. The Hindu Rajas acted in that way. Sri Ram Chandra and Judhistir even gave us their brothers in fulfilment of promises made.

Ordinary people know Morley and Minto for their raja. Truth to tell Morley and Minto have kindled a flame of discontent in the hearts of the Indians. They are not faithfully discharging the duties of rulers. Such unrighteous men unless removed from office, bode ill to British rule. It is the unrighteousness which is being perpetrated on all sides through their mistakes, that has produced in the popular mind an impression of the unrighteousness of the English.

Will not the public in this country form an impression of the unrighteousness of the English in general if they see Morley and Minto who hold the high offices they do in accordance with the wish of their fellow-countrymen go unscathed after being guilty of unrighteousness? Under the influence of that impression not the men and women of India alone, but the beasts and birds, the plants and trees, the hills and rivers of the land as well, all echo to the cry of the unrighteousness of the English.

HINDI BANGAVASI,  
July 29th, 1907.

73. In giving a picture of the Cawnpur Darbar held by Lord Canning on the 3rd November 1859, the *Hindi Bangavasi* [Calcutta] of the 29th July points out how the hitherto independent native princes and chiefs received their medal, called a chain by the paper, at the feet of the governor.

SANDHYA,  
July 30th, 1907.

74. Brahma Bandhav Upadhyaya, the Editor of the *Sandhya*, has heard that he will be prosecuted and so writes in the *Sandhya* [Calcutta] of the 30th July in the following strain:—

A female ghost has no faith in any god—she is fallen and given to the use of abominations, but she lures men by showing them a false and deceptive light and at last kills them. Is not the siren civilisation of the *Feringis* that has made its appearance in the country much like a female ghost? And this *Feringi* rule, the characteristics of which are like those of a female ghost, will lure you on with the light of civilisation, liberty, equality, and fraternity, will draw you out of your house and then jeopardise your life.

We have become aware of the charm of this enchantress, and so warn people not to approach her, to drive her to the waste fields outside their villages and take care that she may not enter their houses. If she approaches your kitchen, thrust a red-hot poker into her face. The people, whose habits are like those of female ghosts, are very much displeased with us because we give this advice to men, and they are making preparations for capturing and punishing us.

SANDHYA.

75. The *Sandhya* [Calcutta] of the 30th July publishes an advertisement in Bengali to the following effect:—

An advertisement.

Wanted a young man (or young men) desirous of following an independent profession without capital, must be a plucked B. A. or a passed F. A., a good speaker, smart, of good character, energetic and patriotic. To see Professor Basu, 49, Tollygunge Road, Kalighat, in person between 3 and 5 in the afternoon.



76. The *Yugantar* [Calcutta] of the 30th July writes :—

YUGANTAR,  
July 30th, 1907.

"False fear."

If the blind man be called blind his anger knows no bounds. If the hand be applied to the part afflicted with pain, the person so treated becomes at once unconscious with agony). Everybody tries to hide his wounds from exposure to the world. The British Sarkar in India is also in the same predicament. The English feel in their heart of hearts how feeble is the foundation of British rule in this country; and it is because they feel it that they want to hide their weakness under cover of gigantic pageants, try to astound the people by the display of a few soldiers, cannon and *lal pagrees* (police constables). Those huge Government Houses, the sentries stationed at short intervals, *salaams* extending to the knees, big barracks for European soldiers are each only a contrivance for exercising a spell over the people. The people look upon these with wonder-expanded eyes and foolishly imagine how very powerful is the British Sarkar. The English know that this ignorance on the part of the people is the foundation of their rule in India and hence try to perpetuate this ignorance by various means. The day that the people will suspect that this house of cards cannot withstand even a single puff of the entire Indian people, that day will see the beginning of the end of British rule. But that suspicion has dawned upon the minds of the people after a very long time. Is it for this that they are frisking so much.

The other day in the course of a conversation on the might of the British Sarkar a high placed Anglo-Indian official asked a native Raja what power had the people of this country to do anything against the English Government. The Raja said nothing in reply but ordered one of his officers to bring a bucketful of black peas and a few white ones. He strewed the white peas on the black ones and began to stir the vessel. In a moment the white peas completely disappeared. The Raja showed this to the Anglo-Indian officer and said "Thus are you situated in India. A few white creatures are lording it over the Indians."

What, then is the cause of the fact that "only a few white sentries and *paharwallas*" have been here for 150 years dazzling our eyes? The cause is no other than this that we have no faith in our own power. How few are the Englishmen in this country compared with all the Indians. How few, again, are those traitors to their country who are in the pay of the English? The day that the people will realise that the sole object of the foreigner in coming to this foreign land is to rob them of their morsel of food, that day will see the pulsation of new life in the moribund body of this vast nationality. Coming to this country like a beggar and wearing on his head the picked up crown, the Englishman imagines that he has actually become the Emperor of India. This mistaken belief will vanish, nobody knows where, at the first pulsation of life in the body of the people. If the people refuse to acquiesce silently in their subjection, if they unite in withholding payment of the revenue and the taxes, then hundreds or thousands of Englishmen will not be able to put fetters round the feet of the Indians.

Those who, forgetful of their innate power, are still silently lying down, and are trying to persuade the people by a flourish of vain words that the time is not yet ripe, will remain in that indolent state for ever. But people whose ears have caught Freedom's *mantra* have no time to keep silent any longer. They must make themselves ready and must give up all other work to fulfill their vow. The path of duty must be pointed out to those who have not yet understood the situation. Accompanied by those who have seen the path of duty, all must hasten to seek death.

Fear not. The symptoms of a reawakening after a swoon have manifested themselves after a long while. Don't you see that the Mother's bitter cries have reached the abode of the gods? Brightening the laps of their mothers lakhs of armed forces, emanating from the gods, are being born on the sacred land for the purpose of re-establishing the kingdom of righteousness. The era of the *Geta* has come again in India. Those who are infants to-day will, in the imminent great war of Kurukshetra, (described in the Mahabharat) become heroes like Drona, Karna and Bhishma; they will propitiate the spirits of their forefathers with the blood of their hearts; they will bring life



to the dead body by pouring nectar in streams. We are an immortal people. What, then, need we fear?

YUGANTAR,  
July 30th, 1907.

77. The *Yugantar* [Calcutta] of the 30th July has the following under the heading "Sedition and the alien sovereign":—  
"Sedition and the alien sovereign." "Sedition" is an indigenous thing to the English. In England the king is an Englishman, the system of rule is indigenous and all laws and regulations are based upon the will of the subjects. It may, therefore, be held culpable to proclaim a rebellion against the Government of the country. It may be culpable there for five men to stand against the system of Government established at the will of ten men. On the other hand, if a change in or a subversion of the existing administration becomes necessary, that too is accomplished at the desire of the people.

But it is meaningless for alien rulers like the English to bring a charge of "sedition" or rebellion against the whole Indian people. According to Burke, one nation cannot commit sedition against another nation, that is to say, the will of a whole nation cannot be called sedition. If Germany, for instance, tried to-day to destroy the English nation, Englishmen could not certainly characterise Germany's conduct as "seditious." In the late Russo-Japanese war, Russia and Japan each did her best to bring about the ruin of the other. But that did not enable either to charge the other with sedition. Russia may characterise as "seditious" the efforts of an individual subject of hers to bring about a revolution, but if the whole Russian nation in one voice say, "we do not want the Czar; we want to establish a republic," then neither the language nor the efforts of the Russians could be called "seditious." It would be the wish of a whole nation, and if the Czar continued his existence in the face of this wish, then his existence would be without any foundation in justice and would be reckoned among the myths of the world. It would then be a peremptory duty of the Russian subjects to destroy this falsehood. The efforts of the Russian people to destroy this myth we would not call "sedition" but would call it the "sacred effort at regaining independence." It is wrong to destroy truth, but to destroy falsehood is not only not wrong, but is, on the contrary, one of the first and sacred duties of life.

The English have occupied India by fraud. The history of Englishman's occupation of India is the history of a blot in his character. By the aid of various fraudulent acts he has by slow degrees acquired the whole of this golden land from the native rulers. There is not only no justice at the bottom of his occupation of India; on the contrary, there is proof of gross injustice and unrighteousness at every step. So, there is no moral basis for English rule. Under the circumstances, the Englishman is faced by a dilemma whenever he wants to proceed against any one for sedition. The question then suggests itself to him—"Is justice on my side or on the side of the Indians?" The selfsame question assuredly presented itself to him when he was about to enact section 124A of the Indian Penal Code. Looking a little closely into the language and phraseology used in this world-destroying section, it will be perceived that the Englishman felt grave doubts as to the justice of the British occupation of India. That is why he has used the qualifying phrase "established by law." The whole machinery of this vast British dominion thus loses its foundation without the support of the law. But it may be asked—by what law has the Englishman established his dominion in India?

The Englishman feels his helpless condition all the more keenly, when the whole Indian people wish for a destruction of his supremacy. His law says that whoever attempts to overthrow the dominion of the King of England becomes guilty of sedition. But the Englishman is taken at a disadvantage whenever the whole Indian people directly or indirectly, but sincerely, wish for a removal of British rule and the establishment of *swadeshi* rule in its stead. It is then that the words "established by law," words which are his principal support, fail to give him rest. But what can he do? He can no longer make justice and morality lend their support to his disgraceful occupation of the country. If, therefore, at a time like this you vex him with questions of justice, he will haul you up in the police court, and bringing your reasoning faculty under the purview of that incomplete and unjust section 124, try to



get you severely punished. He will then pay not the least heed to the wish of a whole nation.

But has the word "sedition" any meaning from the standpoint of the Indians? If the whole nation is inspired with the wish to become independent and to remove its subjection, then in the eye of God and in the eye of justice whose claim is reasonable—the Indian's or the Englishman's? Certainly the Indian's. Not to speak of the alien English, not even a *swadeshi* king has the right to restrain the wish of a whole nation. The sacred efforts of the Indian must tend towards the aim in view. He will not heed a thousand obstacles that may lie in the path of that aim. He will make every preparation for the fulfilment of that aim. The Indian has come to see that independence is the panacea of all his evils. He will, therefore, even swim in a sea of blood and fulfill his aim. The Indian dominion of the English is a gross myth. It is because the Indian holds this huge myth in his bosom that his sufferings are so great today. It was long ago that the Rishis of India advised the destruction of falsehood and the installation of truth. And this foreign rule based on injustice is a gross falsehood. It must, therefore, be subverted and true *swadeshi* rule must be established. May truth be victorious.

78. The *Yugantar* [Calcutta] of the 30th July writes:—

The organisation of a patriotic band suggested.

When a new and high idea manifests itself in the minds of a people, a set of men appears who give up all other work and are completely engrossed by that idea, to whom nothing exists except that one idea. Sankaracharjya once brought that flood of high ideal into this sacred land, and the *dasnami* sect are still known by his name. The high spirit of Gurugovind is still present in the *khalsa* people. Such things have happened in all countries, and a sect always comes into being animated by the particular sentiments which are uppermost in their minds. It is necessary for us to organise such a sect now. They shall have no other work, nothing else to occupy their thoughts except to go from door to door to preach the gospel of *swaraj* and to adopt proper means for the realisation of the desired end. If arrangements for this purpose are not made, the rate of our progress will not be sufficiently quick, a great part of our energies will be dissipated, and the attainment of the ideal will be much delayed.

The leaders should now devote their attention to this most important work, viz., to organise and maintain a band, the members of which shall give up all worldly gains.

79. The *Yugantar* [Calcutta] of the 30th July contains the following

Worshipping the Goddess of War. editorial paragraph:—

An impression, or rather a false impression had for some time past got possession of the public mind, that if only we could drive away British trade from the land, the English would vacate the regal seat for us without a struggle. But the English have not yet showed the good sensus to clear and smooth our much prized road to peaceful revolution. They have moreover bestirred themselves in right earnest to dispel our illusions by employing Gurkhas, batch after batch. We, on our part, would not break the peace of the English, but they have voluntarily set themselves to break our peace. Despite our numberless attempts to deceive ourselves, the English have undeceived us and pressed home the conviction that they will not yield us one inch of ground without our paying the price. We must again worship the goddess *Mahamaya* in her militant aspect to preserve our manliness, to save our mothers, fathers, wives and sons from outrage, and to establish the kingdom of righteousness.

80. One Ahmad writing from Maldah to the *Mihir-o-Sudhakar* [Calcutta] of the 26th July addresses the Hindus thus:—

An exhortation to the Hindus.

Musalmans have always been a loyal race, lovers of peace, who have patiently borne everything so far, and will continue being patient up to the limit of patience. And when that limit has been exceeded who know what shape the history of Bengal will assume? Musalmans are whelps of lions. Who knows but that the flame which has been lit all over Bengal and which is now only smouldering will yet one day shoot out its lolling tongues and consume the entire country? who can say but that you yourselves will fall the first victims to it? That is why we warn our Hindu

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MIHIR-O-SUDHAKAR,  
July 30th, 1907.



brethren to be careful. The time will come when they will understand all and repent.

We warn the *Maldaha Samachar* newspaper beforehand that if anything happen in the future in Maldah between Hindus and Musalmans, upon it will lie the entire responsibility therefor.

NAVASAKTI,  
July 31st, 1907.

81. The *Navasakti* [Calcutta] of the 31st July has an article headed "English policy and Indian manhood" of which the following is a summary:—

In what direction have the English left us an opportunity of peacefully engaging ourselves in achieving our object in life? It has been in a manner always the cardinal policy of the British Government of India, to adopt the best way of drying up the enormous wealth of the country by using the strength of the Indians just as one uses the strength of well-nourished and contented cattle. It is not that the English do not absolutely wish to take care of us. Does not a cattle-owner take care of his animals? It is not that in times of plague and famine the English do not bestir themselves about saving the lives of the Indians. Where is the man who is not always anxious about his stock of domesticated animals? But in the midst of all the labour, care and money which the English are spending for our governance and protection, they lack the knowledge that we also like them are human, that we have human longings for freedom, and that we are eager to merge the littleness of our individual existence in the greatness of the universal existence. This knowledge, if they do possess it, they do not permit at all to affect their policy as rulers of the land. So their system of Government provides absolutely no opportunity for us to achieve manhood. Punishment and not reward is what awaits those in British India who long for manhood, who stand up for the fulfilment of the purpose of the precious gift of human life, at the hands of the English.

NAVASAKTI,

82. The *Navasakti* [Calcutta] of the 31st July writes:—

The *Englishman* on the situation. That the unrest which has been created in the country by oppression will never be allayed is a truth which the *Feringhi* officials may or may not have realised, but it is one which the *Feringhi* newspaper editors are gradually coming to realise. The editor of the *Englishman* has in a manner plainly stated as much. The *Englishman* supposes that the agitation which we have set up for the establishment of *Swaraj* is far too much *bilati* in style; that as the *Feringhi* in his political system seeks to make the influence of the governed manifest, so, we, on our part, in a similar manner, in seeking to raise our ancient civilisation and culture have forgotten our traditional good manners and moderation and have betaken ourselves to the vulgar and violent methods of *bilati* people. It is because of this good manners and moderation of ours that the English succeed, possessing as they do, so little strength, in governing so large a country so easily. We can understand therefore that they should be anxious to see that we retain our good manners. It was for this reason that Sir F. Younghusband, who robbed Tibet of her independence, became on one occasion, very eager that we should continue adhering to our religion. It is well that the *Englishman* has at last become wise enough to understand that the evil is not one to be wholly suppressed by prosecutions, incarcerations and deportations. But does the *Englishman* suppose that the issuing of a loyal manifesto by moderates who are all eager aspirants for official favour will allay all the trouble? It does not know evidently that for various reasons the adopted sons of the *Feringhi* no longer possess any influence over their countrymen at large. If they did, the flame of this agitation for *Swaraj* would not have been kindled in the country. The strong breeze of oppression will not certainly extinguish this flame; nor will the showering of the *Feringhi's* mercy on it.

SANDHYA,  
July 31st, 1907.

83. Referring to the writings of the *Empire* and *Englishman* newspapers about the boycott and the alleged prevalence of anti-English feelings in Bengal, the *Sandhya* [Calcutta]

The boycott.

of the 31st July writes as follows:—

Let Englishmen use against the Bengalis all the strength and resources they can command and see how matters end. There is a rumour that it is Lord Kitchener who has created all this trouble with the object of keeping the Native Regiments true. Bravo to your intelligence! Nothing but loss of intellect can produce evil results and so an evil genius has taken possession of you. The



boycott cannot be and will not be suppressed in Bengal. We have performed almost the last funeral rites over the *Feringi's* occupation of bleeding the country, and it remains only to do the very last act of placing it on the funeral pyre. Brother Bengalis, do not forsake the great principle of boycott, not even in death. The stomach of the *Feringi* rhinoceros has been touched, and so all this groaning and noise. Stick to the boycott and see the fun.

84. Referring to an article on the *Yugantar* case which recently appeared in the *Bande Mataram* newspaper, and which has been characterised by the *Englishman* newspaper as "The Rant of the Rebel," the *Sandhya*

SANDHYA,  
July 31st, 1907.

"The roar of the *Bande Mataram*."

[Calcutta] of the 31st July writes as follows:—

Day before yesterday's roar of the *Bande Mataram* unnerved the people in the *feringhi* quarter. And it was probably the fear of that roar which led to yesterday's search of the *Bande Mataram* office. Lord Minto has promulgated a general order to the effect: arrest every one you can lay your hands on.

A translation of the *Bande Mataram's* article is then given.

85. The *Sandhya* [Calcutta] of the 31st July writes as follows:—

SANDHYA.

"There laughs Mother Jay Kali."

"Dance and clap your hands:  
There laughs Mother Jay Kali  
(Kali who gives victory)."

O Mother, at length Thou appearest disposed to show mercy, for a smile sits on Thy lips: Is it because the choicest sacrifices are being offered that Thou art so glad? Thou art the daughter of stone (refers to the legend of the incarnation of Kali as daughter of the Himalaya Mountain), and that is why Thou art so hard-hearted and unkind. We have understood Thy character. How many sacrifices dost Thou want? Say it openly. Will one hundred and eight do? Lajpat Ray and Ajit Sing have fallen on Thy sacrificial block, and then they have really murdered that Lahore editor Pindi Das and Dinanath. The *feringhi* executioner has sentenced them to five years' imprisonment with hard labour. This is what is called legal murder. Do you not know who they are? They are a race of ruffians.

We have made a mistake. Why do we call it murder? It is sacrifice for the Mother. And in this land of Bengal, Bhupendranath has willingly offered himself as a sacrifice to the Mother. And that is why there is a smile on the Mother's lips. See, again, they have captured the *Bande Mataram*, and made arrangements for capturing many more. This is why Thou smilest a supposed smile. Mother, Thy heart's desire will be fulfilled—a hundred and eight sacrifices will soon be offered. We said before that the whole country would catch Bhupendra Nath's spirit. They have not yet understood the Bengali nation, and they do not also know the Bengali's Mother.

"Dance and clap your hands.  
There laughs Mother Jay Kali."

86. The *Daily Hitavadi* [Calcutta] of the 31st July writes:—

DAILY HITAVADI,  
July 31st, 1907.

The anniversary of the 7th of August.

That day, the 7th of August, has come again. This day must become an ever memorable day in the history of Bengal. On this day the eight crores of people of Bengal awoke after a sleep of ages. The dying goddess of the trade of Bengal wept in joy when the Bengal leaders uttered the vow of the boycott of foreign goods on this day year before last. The thundering voice of eighty million struck a severe blow at Manchester, though it failed to reach the ears of the proud ruler of India. The Bengali has kept his vow. The import of foreign clothes, though not stopped altogether, has decreased, and many Manchester mills have suspended work. Let boycott meetings be again held in every town and village. The 7th of August is an auspicious day for the Bengalis—nay for all Indians. From that day a new era commenced, and it is therefore a sacred day for us. Never before perhaps had we such a day in our national life. Let the Bengalis, Hindus and Musalmans renew their vow "we shall, as far as in us lies, refrain from buying foreign goods. If we can secure native goods, we shall not touch foreign goods." Let



us see that this time the echo of our vow strikes a tremendous blow at the heart of the entire English people. Let the world see that we can keep our vow. Shun foreign goods as you would part with a finger bitten by a snake. Show that you can disturb the equanimity of even the greatest merchant nation on earth.

Do not forget the sacred *mantra* "*Bande Mataram*." Brother Hindus and Musalmans, do not break your vow.

#### URIYA PAPERS.

GARJATBASINI,  
July 13th, 1907.

87. The *Garjatbasini*, [Talcher] of the 13th July states that Samala is an important place in Talcher, where travellers generally take rest during their journey through the State, but where no shops are available to buy eatables from. It is necessary that some shops should be opened there for the comfort and convenience of the travellers.

URIYA AND  
NAVASAMBAD,  
July 12th, 1907.

88. The *Uriya and Navasambad* [Balasore] of the 12th July brings it to the notice of the authorities that the domiciled Bengalis in Orissa form an important element of the population in that province, and that as such, some educated members of that community should be appointed to the Provincial and Subordinate Executive Services in the coming year. The writer adds that the appointment of one member of that community as a Sub-Deputy Collector in the last year has not given entire satisfaction to that community.

UTKALDIPKA,  
July 10th, 1907.

89. Referring to the retirement of Babu Raghu Nath Das, the late record-keeper of the Commissioner's office in Orissa, the *Utkaldipika* [Cuttack], of the 20th July observes that Babu Raghu Nath Das, always bore a very good character and that his love for duty was simply admirable. All the amla in the Commissioner's office were sorry to part with him.

UTKALDIPKA.

90. The same paper supports the removal of Babu Abhoy Charan Dey from the Sub-Deputy Collectorship in Puri, but enquires to know what has become of his confrere in the crime.

UTKALDIPKA.

91. Referring to the Parliamentary question which elicited the fact that a coolie belonging to a manufactory on the seacoast at Bombay was fined Rs. 10 for scrubbing a bit of salt on the seashore, the same paper observes that the severity with which the Excise law is administered in India has made the Government unpopular with the people, only the poorest of the poor are affected by the salt law and their number is considerable in India. It is therefore the duty of Government not only to reduce the salt tax but to abolish it altogether. Salt is not only a necessary article of food for Indian men and women, but also for animals whose maintenance is very necessary in the interest of agriculture and industry.

UTKALDIPKA.

92. The same paper gives a list showing figures of the Registration Department for the year 1906 and tries to prove therefrom that the holdings of the raiyats are being constantly transferred to the hands of other people. This is not a good sign so far as the economic state of the country is concerned. The Tenancy Act conferred the rights of occupancy on the raiyats, but these occupancy rights are constantly changing hands.

UTKALDIPKA.

93. The same paper explains that though there is unrest in different parts of India there is no sedition properly so called. The Indians do not desire to subvert the British Government, but what they want is that the declared principles of the British Government should be given effect to in a liberal manner. The complaints of the people are not attended to and they consequently become discontented. A good Government will no doubt remove a great deal of these complaints. It is, therefore, the duty of the present rulers



to remove the causes of unrest by good administration. With the removal of complaints all unrest will die out. There is no necessity for the suppression of sedition when there is no actual sedition in the country.

94. The same paper complains that a large number of pilgrims, who wanted to go to Puri to celebrate the Car festival there, were compelled to remain at the Dhanumundul Station on the Bengal Nagpur Railway line as no carriage was available to convey them to Puri.

UTKALDEPIKA.  
July 20th, 1907.

95. The *Uriya and Navasambad* [Balasore] of the 12th July complains that the tenants belonging to Kamarda in North Balasore are unable to file their petitions under section 103A of the Bengal Tenancy Act as the forms prescribed under that section are not available at Kamarda. The writer requests the Settlement Officer to send a large quantity of these forms to Kamarda in time.

URIYA AND NAVA-SAMBAD,  
July 12th, 1907.

96. The same paper contradicts the news that has been circulated in some other papers that the revision settlement in Balasore has been stopped. The revision settlement is going on there as before. Only the consideration of the Settlement Bill by the Bengal Legislative Council has been for the present postponed.

URIYA AND NAVA-SAMBAD,

97. The *Utkaldipika* [Cuttack] of the 20th July states that a death from cholera occurred in Durgha Bazar in the Cuttack town in the last week.

UTKALDEPIKA,  
July 20th, 1907.

98. The Darpun correspondent of the same paper states that cholera prevails in that estate in a terrible form and that this has added to the sufferings of the people, who were already in distress owing to the high price of rice. The writer states that the Manager of Darpun is doing his best to relieve the sufferers.

UTKALDEPIKA.

99. The Kural correspondent of the same paper states that a mysterious disease resulting in the swelling of the legs prevails in that village in Nayagarh and that about 14 persons have died of the fell disease. The physicians are at their wits' end not knowing what to do with the disease.

UTKALDEPIKA.

100. The same paper states that the *beauli* paddy plants in Orissa have been very much injured through want of rain water and through a warm weather, that occasional small showers of rain do no good, and that cultivators are beginning to despair of the *sarad* paddy for insufficiency of water. The writer observes that should the bad seasons experienced by cultivators for the last two years recur this year, famine is sure to take place.

UTKALDEPIKA.

101. The Darpan correspondent of the same paper states that transplantation of paddy has not yet begun for want of water in that part of the Cuttack district.

UTKALDEPIKA.

102. The Kendrapara correspondent of the same paper states that there has been no rain in that part of the Cuttack district and that rain is urgently wanted there.

UTKALDEPIKA.

103. The Puri correspondent of the same paper states that the weather is very warm there and that the agriculturists want rain urgently.

UTKALDEPIKA.

104. The *Uriya and Navasambad* (Balasore) of the 17th July states that there has been no rain in that district, and that rain is urgently wanted there for transplantation work. If it does not rain soon, the state of the crops will be exceedingly deplorable.

URIYA AND NAVA-SAMBAD,  
July 17th, 1907.

105. The same paper mourns the death of Pandit Kaliprasanna Kabyabisarada, late editor of the *Hitabadi* and observes that his death is an irreparable loss to the country. The writer prays for the salvation of his departed soul and for the consolation of his bereaved family.

URIYA AND NAVA-SAMBAD.

NARAYAN CHANDRH BHATTACHARYYA,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 3rd August 1907.*

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**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL.**  
FOR THE  
**Week ending Saturday, 3rd August 1907.**

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## II.—HOME ADMINISTRATION.

## (a)—Police.

1129. The *Bengalee* reports that the oppressions of the punitive police at Jhalakati upon shop-keepers, threaten to destroy the commercial importance and prosperity of the place, unless the Government take adequate steps to stop them. "If Jhalakati is to be punished for its adherence to the *swadeshi* cause, then let Government say so openly, for in that case every town in United Bengal would become another, and possibly a worse, Jhalakati. But what respect can the people possibly feel for a Government that relies upon such tortuous methods for the accomplishment of its objects?"

BENGALUR,  
27th July 1907.

1130. The *Amrita Bazar Patrika* thinks it a great pity that the promoters should abandon the proposed public meeting against the action of the Bengal Government regarding the Police *versus* Press case, especially at a moment when it ought to have been held at any cost, and the whole subject exposed. The reasons for the abandonment of the meeting are set down to the reluctance on the part of some of the Anglo-Indian community to go against or censure the Government on any account, and the want of an influential, non-official European to head the meeting. The Indian community would have made common cause with the Anglo-Indians had the latter consented to enlarge the scope of the indignation meeting, which they refused to do. Thus, failing to secure support both from the Indian and their own community, the promoters had to give up their proposed demonstration, and allow the Bengal Government to triumph over them. The Anglo-Indian community, though at one time powerful enough to stand its own ground, has come to such a pass that it does not venture to protest even against an unjust action of the Bengal Government. It should be on its guard, for unless it is up and doing, there will be very little difference between its members and the children of the soil, so far as the liberty and political rights of the subject are concerned.

BEIS and BATTET  
27th July, 1907.

Why the proposed indignation meeting collapsed.

1131. Commenting on Mr. Gait's reply to the question asked in Council, in connection with the Sova Bazar murder, the *Bengalee* states that not a single word of it conveys any assurance to the public that the police took more than ordinary interest in the case with a view to tracing the real culprit. The Commissioner of Police acted with a want of discretion in refusing to place the accused before the Magistrate. In doing so, he took upon himself a responsibility which ordinary prudence would have dictated to him to avoid. A judicial inquiry would have placed the entire facts before the public, and there would have been no outcry raised. As to Mr. Gait's statement regarding the cost of the proceedings in Court, the journal says that this was hardly a case in which Government subsidy could, with propriety, have been given. If Mr. Gait's argument is to be followed, then the public exchequer would be open at all times to the inroads of Police officers charged with assault, extortion of confessions, and so forth. In making such a statement, Government has laid down a principle which is undoubtedly as questionable as it is dangerous.

BENGALUR,  
28th July 1907.

1132. In commenting upon the judgment in the police libel case, the *Beharee* is of opinion that when Sir Andrew Fraser agreed to help the police officers with money in their case against certain Calcutta newspapers, he merely followed a rule laid down by the Governor-General in Council, with the conviction that the police officers could not proceed to vindicate their character *for want of money*. This is considered as vindicating the conduct of the Government of Bengal. The result of the trial has proved that the Calcutta newspapers were quite unjust in their allegations against the police officers, and their obstinacy in sticking to their views, in spite of the absence of clear evidence is quite unbecoming.

BEHAREE,  
30th July 1907.

1133. The *Bengalee* draws the attention of the Government of Eastern Bengal and Assam to the state of affairs at Jhalakati. It appears that the place is completely under the heels of the punitive police, who are apparently under no sort of

BENGALUR,  
28th July 1907.



control. The bazar has ceased to assemble and business is dislocated, but the people dare not complain, for their complaints, instead of bringing relief, have only brought grief to the writers. The situation is serious, and the Government cannot any longer keep quiet.

HINDOO PATRIOT,  
1st August 1907.

1134. The *Hindoo Patriot* states that the Detective Department is too fully occupied now in finding out where section 124A, Indian Penal Code, can be applied with

The Detective Departments.

success, to find time to trace robbers and murderers. Evidently the desperadoes have got scent of this fact, or there would not be so many serious thefts and robberies on running trains. Sedition would thus seem to have given full occupation to the Detective Department and a good chance to the officers to win promotion, as well as an excellent opportunity to bravadoes of sorts. Robbers and murderers are of course not so easy and pleasant to find out as seditious writers and speakers. But the nature of the duties of detectives cannot always be pleasant, and they are expected to do more laborious work than what they seem to be doing now.

#### Working of the Courts.

NEW INDIAN,  
28th July 1907.

1135. *New India* fully expected the conviction of the editor of the *Yugantar* and finds the sentence to be far less than what was anticipated in view of the present

The *Yugantar* case.

temper of the authorities and the present character of the judiciary in India. It is hoped that the Government will realise the significance of the attitude of Babu Bhupendranath and his refusal to plead before a British Magistrate. His action "amounted to a practical declaration of want of confidence in the British Courts of justice, and an open defiance of the alien despotism that in the first place drove him to write as he did and next wanted to punish him for an act which was the natural result of their own irresponsible and selfish administration."

This case shows "the character and strength of the revolutionary struggle which the selfishness and stupidity of present-day statesmanship have evoked in this country. Such a struggle in a country so extensive as India and among a population so vast as ours, and with so ancient a culture behind them, can have only one end, it may be long or it may be short, it may be peaceful or it may be the bloodiest the world has as yet seen, but whatever course it may take, the promise of manliness and manhood that the attitude and conduct of the editor of the *Yugantar* has given, is a sure guarantee of victory."

BAND E MATARAM,  
26th July 1907.

1136. *Bande Mataram* reproduces *verbatim* all the articles for which the Editor of the *Yugantar* was prosecuted and convicted to one year's rigorous imprisonment on the 24th July 1907.

*Ibid.*

BENGALIEE,  
26th July 1907.

1137. According to the *Bengalee*, "the extremely unwise action of the Government in sending the editor of the *Yugantar* to jail," has conferred the widest publicity upon

*Ibid.*

the articles objected to. The manly attitude of the accused journalist and the straightforward course which he has followed, coupled with the severity of the sentence that has been awarded to him, have moreover elicited for him the sympathy and admiration of every one of his countrymen. Bhupendra Nath has shown that the Bengali is no longer afraid of the stone walls or the iron bars of the prison, in serving his country according to his light.

BENGALIEE,  
26th July 1907.

1138. The *Bengalee* declares that the Government here is apt to lose its head and become desperate when dealing with situations such as the present one. It is too easily

Prosecutions for sedition.

excited and too soon provoked. In the course of the last two years it has initiated proceedings against no less than a dozen individuals whom it believed to be seditiously disposed. The result of these prosecutions is that Government has steadily been losing popularity as well as its physical hold on the people. Such prosecutions must necessarily impart an additional impetus to the appeals of the people for Nationality, Freedom, and the Mother-Country. In the *Yugantar* case, for instance, the accused declared in his written statement that he had written what in good faith he believed to be conducive to



the good of his country, and that he was prepared to take the consequences. This declaration will silently influence the imagination of millions who, but for the prosecution, would probably not have heard anything of the paper or its teachings for many years to come. The Government can do nothing which will permanently, or even for a time, check the growth of the feeling for freedom and nationality in this country.

1139. In connection with the conviction in the *Yugantar* case, the *Telegraph* is of opinion that the liberty of the press may be in danger if this policy of repression

The *Yugantar* case.

is carried too far. Not content with punishing the editor, the Government has stooped so low as to confiscate the press. Evidently the Government by this action intended to crush the free expression of opinion on the part of the people. But the consequence may be very different and dangerous indeed, such as may make the Government deplore the deed.

1140. The dignity and composure with which the Editor of the *Yugantar* accepted his doom, as well as the straightforward and manly line of defence he

*Ibid.*

took, are considered by the *Bengalee* to be worthy of one who wrote his articles with clear consciousness that he was serving his country. That such a man should have written in the way he did, and held views so extreme is proof positive that the bureaucracy has pushed things too far, and has practically tired out the forbearance of not a few sensible men in the country. It is no use being hypocritical where the issues involved are so momentous. The country has had enough of illusions, just as the Government has had enough of make-believes and professions. It is time both sides attempted a clearer understanding of the situation. The bureaucracy has always been making a strange confusion between its own existence and the continuance of British connection. Constitutional agitation has been so systematically ignored, even suppressed, that people have begun to doubt if under the present Government there really is much room for it. Logically, therefore, people in whom the element of faith is not quite so preponderating or strong as in most Congress-men, come to the inevitable conclusion either of giving up all hopes for the country or falling back upon that on which, in the last resort, the British Empire itself is said to rest. The idea of subverting the Empire by a "push" is absurd; but it is at least true that it owes its origin, not to the perversity or stupidity of particular writers, speakers or thinkers, but to the persistence in folly on the part of the bureaucracy.

1141. In connection with the *Yugantar* case, the *Reis and Rayyat* is of opinion that the order for confiscation of the printing press is an outrage on civilization as well

*Yugantar* doubly punished.

as on law. Indeed, here the encroachment on the liberty of the Press is perfect. Government having bound itself to condone the past offences of the paper, was not justified in proving the notice to the Editor on an anterior issue of his journal. It cannot be said from the judgment that the Magistrate in awarding punishment was uninfluenced by it.

1142. The *Yugantar* prosecution, says *Bande Mataram*, has been a decided gain to the national cause, as "it has begun the positive work of building up the moral ascendancy

The issue.

of the people which is to replace that of the alien and nullify his mere material superiority." The Editor's refusal to plead has produced an enormous effect on the public mind throughout India, not only for his moral courage and readiness to suffer quietly and simply, but as the first practical application in the face of persecution of the sheer uncompromising spirit of *swarajism*. For the first time a man has been found to whom the power of alien Imperialism is naught but a passing illusion, and his mother and freedom the only lasting realities. The real issue for the nationalists is whether India and the Indians are free to live and guide their own destinies. "It is nonsense to talk of other people guiding our destinies; that is only an euphemism for killing our destinies altogether. It is nonsense to talk of others giving us enlightenment, civilisation, political training, for the enlightenment that is given and not acquired brings not light but confusion.

TELEGRAPH,  
27th July 1907.

BENGALUR,  
27th July 1907.

AMRITA BASAR  
PATRIKA,  
29th July 1907.

BANDE MATARAM,  
29th July 1907.



The civilisation that is imposed from outside kills a nation instead of invigorating it, and the training which is not acquired by our own experience and effort incapacitates and does not make efficient. . . . We nationalists declare that man is for ever and inalienably free, and that we too are, both individually as Indian men and collectively as an Indian nation, for ever and inalienably free. As free men we will speak the thing that seems right to us without caring what others may do to our bodies to punish us for being free men; as free men we will do what we think good for our country; as free men we will educate ourselves in our own schools, settle our differences by our own arbitrators, sell and buy our own goods, build up our own character, our own civilisation, our own national destinies. . . . If men and nations are for ever and inalienably free, then bondage is an illusion, the rule of one nation over another is against natural law and therefore a falsehood, and falsehoods can only endure so long as the truth refuses to recognise itself. The princes of Bengal at the time of Plassey did not realise that we could save ourselves, they thought that something outside would save us. We were not enslaved by Clive, for not even a thousand Clives could have had strength enough to enslave us; we were enslaved by our own delusions by the false conviction of weakness. And the moment we get the full conviction of our strength, the conviction that we are for ever and inalienably free and that nobody but ourselves can either take or keep from us that inalienable and priceless possession, from that moment freedom is assured. The new movement aims at creating that conviction and encouraging and making habitual the practice of freedom. Nationalism is the gospel of inalienable freedom, boycott is the practice of freedom. To break the boycott and to stop the preaching of nationalism is the whole object of the bureaucracy." This, the journal considers, is the true and only issue in these sedition cases.

BENGALÉE,  
1st Aug. 1907.

1143. The *Bengalée* considers "monstrous" the only word applicable to the sentences passed in the Lahore cases in which Messrs. Pindi Das and Dinanath, the Editors respectively of *India* and *Hindustan*, have been each sentenced to 5 years' rigorous imprisonment. They were political offenders, and as such should have been treated as first-class misdemeanants, as is done in all civilized countries.

AMRITA BAZAR  
PATRIKA,  
1st Aug. 1907.

The *India* and *Hindustan* prosecutions.

1144. Referring to the *India* prosecution, the *Amrita Bazar Patrika* considers the sentence of 5 years' hard labour passed on the Editor, who is a mere boy, very hard. The journal also thinks that the treatment accorded to the Editor of the *Hindustan* is "ferocious." The charge against the latter was that the issue of the *India* containing the incriminating letter was printed at his press, notwithstanding the fact that it was conclusively proved that the Editor, Dina Nath, has no printing press of his own, the *Hindustan* press belonging to his younger brother, who lives separately from him. It was, moreover, proved that the particular issue of the *India* was printed at a press owned by a Musalman resident of Lahore. The latter has, however, been left alone, while Dina Nath, though innocent, has been sent to jail, and the press belonging to his brother ordered to be confiscated. Thus practically the two young men, Pindi Das and Dina Nath, have had death sentences passed on them, for it is very doubtful if they will survive 5 years' hard labour in an Indian jail. "And it is by administering justice in this fashion that the authorities hope to make the people love their rule!"

AMRITA BAZAR  
PATRIKA,  
1st Aug. 1907.

1145. Referring to the case against Babu Rash Behari Lal Mondal, who, though discharged by a competent Court of justice, is about to be hauled up by the Bengal Government on the same charge, the *Amrita Bazar Patrika* wonders that a God-fearing man like Sir Andrew Fraser could allow such a scandal to crop up in his province. A little enquiry on His Honour's part may satisfy him as to the innocence of this unfortunate zamindar. But the authorities, from the highest to the lowest, are just now in temper, and it is useless to appeal to their sense of justice or other high sentiments.

(d)—Education.

BENGALÉE,  
30th July 1907.

1146. The *Bengalée* reports that Mr. Browning, Principal of the Dacca College, recently called for a list of the newspapers subscribed for by the College Hostel at the expense



of the boarders themselves. When the list was submitted to him, he struck out the names of the *Bengalee* and certain other Indian newspapers and magazines and substituted the names of Anglo-Indian papers. Such conduct is considered by the journal to be intolerable, as the boarders who pay for the newspapers are prevented from having what they want and are forced to pay for what they do not want.

(e)—*Local Self-Government and Municipal Administration.*

1147. The *Bengalee* commends the action of Babu Tara Prasad Sen, B.L., and Dr. Bepin Behary Ganguly, of Madaripur, for the manly and successful stand made by them at the last meeting of the Commissioners of the local Municipality against the proposal to present an address of welcome to Sir Lancelot Hare on the occasion of his visit to that town. Sir Lancelot Hare is considered to have out-Heroded Herod, and the journal declares it would be downright hypocrisy and a falsehood to say that he possesses either the confidence or the esteem of the people of United Bengal. Such a ruler deserves no address, but such is human nature that no one is more punctilious in exacting the homage of others than he who has the least claim to it.

BENGALIEE,  
1st Aug. 1907.

1148. The *Bengalee* declares that if the name of Maulvi Sayyid Amjad Ali Chowdhury, zamindar, Tangail, and a member of the Local Board, does not appear in the list of Khan Bahadurs in next New Year's Honours Gazette it will certainly not be his fault, as he has undertaken to bear single-handed the entire cost of the silver casket and address, to be presented to the Lieutenant-Governor in the name of the District Board. It would be more honest if the casket and address were presented in the name of the Maulvi Sahib alone, since he bears the whole cost. It seems that Sir Lancelot Hare's overzealous subordinates are bent upon making the presentation of addresses a solemn farce. This address-mania ought to be suppressed with a strong hand by the supreme Government, as this address-collecting expedition of a Lieutenant-Governor, who owes his position to a mere fluke, is not a dignified spectacle.

BENGALIEE,  
2nd August 1907.

(g)—*Railways and Communications, including Canals and Irrigation.*

1149. A correspondent of the *Bengalee* complains of the difficulties intending passengers have to undergo at the Howrah station when purchasing tickets. The lady booking-clerks do not properly attend to the issue of tickets, and it is requested that the railway authorities should remove them.

BENGALIEE,  
26th July 1907.

1150. A correspondent of the *Hindoo Patriot* complains of the carelessness and negligence on the part of the authorities in cases of outrage on Indian ladies when travelling on railways. The authorities seem to be sleeping over the matter, as if it was no business of theirs. He suggests as a means towards preventing the recurrence of such cases, that effective methods should be adopted to close the doors of compartments from inside, making it impossible for any one to open them from outside.

HINDOO PATRIOT,  
30th July 1907.

(h)—*General.*

1151. A correspondent of the *Bengalee* draws attention to the carelessness and neglect of the officers on duty at the Medical College Hospital when called upon to render medical assistance in urgent cases, such as accidents. The authorities are requested to take proper steps to prevent the continuance of such a state of things.

BENGALIEE,  
26th July 1907.

1152. The *Bengalee* reports having received intimation to the effect that several of the employes of Nawab Salimulla, who had been thrown out of employment in consequence of retrenchment, have been provided with suitable appointments in the service of Government. If such a thing is possible, it is obvious the men owe their

BENGALIEE,  
26th July 1907.



appointments, not to their fitness, but simply to the accident of having been employed in the service of the Nawab. "Will the Government condescend to make a statement on this subject?"

BENGALIEE,  
26th July 1907.

1153. The *Bengalee* enquires what action the Government of the new

"*Bilati Burjon Rahasya*."

Province proposes to take in connection with the inflammatory language and abuse of Hindus contained in the pamphlet entitled "*Bilati Burjon Rahasya*." It appears that although the name of the author is printed on the book, that of the press is not given. "Are we to understand that while the Government can show wonderful alacrity in prosecuting a *swadeshi* preacher like Maulvi Liakat Husain, it regards the anti-*swadeshi* Maulvies in a very different light? Is this the kind of impartiality which we are to expect from Sir Lancelot Hare? If anti-*swadeshi* pamphleteers and preachers are to be treated as privileged persons, then the Government must submit to the reproach of seeking to kill *swadeshi* by means the morality of which the less said the better."

BENGALIEE,  
23th July 1907.

1154. The *Bengalee*, in reproducing an extract from the *Indian Trade*

Official testimony in support of  
*swadeshiism*.

*Journal* of the 25th July, in evidence of the benefits to the country and people derived from *swadeshiism*, declares that all the efforts of Government to suppress *swadeshi* are doomed to certain failure. Their repressive measures have deepened the determination of the people to support *swadeshi* at all costs. Those who were indifferent are now warm with enthusiasm for the cause, and all are united by a common sentiment of indignation against proceedings of which any Government might well be ashamed.

AMRITA BAZAR  
PATRIKA.  
29th July 1907.

1155. The *Amrita Bazar Patrika* declares that the origin of the

Disturbances in Mymensingh.

Mymensingh disturbances was due to Munshi Miajan, proclaiming by beat of drum, that all Muhammadans should flock to Jamalpur with *lathies*, it being alleged that 500 volunteers had come from Barisal to demolish the masjid at Jamalpur. The proclamation was made to hundreds and thousands of Muhammadans, and shortly after there was a *golmal* in the *hāt*. Thus, it has been proved beyond the shadow of a doubt that the disturbances were by no means due to Hindu oppression, but to the mischievous wire-pulling of certain Muhammadans.

INDIAN NATION,  
29th July 1907.

1156. In regard to the criticisms passed in connection with the "repressive measures" of Government, the *Indian Nation*

Repressive measures.

condemns the policy of the people in disguising their profession of loyalty under the pretence of defiance. They would be more easily understood and productive of more fruitful results, says the journal, if such assurances were given in a plain and direct way. But if this is considered unmanly, and if there is a real sympathy with a spirit of hostility to British rule, let that feeling also be honestly declared, and let those who cherish it be fully prepared to take the consequences of that declaration. The present methods of coquetting criticism and apologetic denunciation cannot be admired.

BENGALIEE,  
30th July 1907.

1157. The *Bengalee* attributes the eagerness of officials to obtain addresses

The situation in East Bengal.

for the Lieutenant-Governor from public ladies in the new Province to a desire to whitewash their own proceedings and to show to the British public that the repressive measure recently adopted have not alienated the sympathies of the people, and that the Lieutenant Governor is as popular as ever. Such demonstrations are absolutely without any significance. To all intents and purposes they are official demonstrations masked under a false name. The new Province was created ostensibly with a view to improve the efficiency in administration. It is, however, daily familiarizing the people with conceptions of administration more suited to the middle ages than the present progressive times.

BANDE MATARAM,  
30th July 1907.

1158. As an example of the value of addresses, *Bande Mataram* refers to

Bureaucratic alarms.

the exaggerated praise "showered by the Bhagalpur vendors of loyalty on officials who had little or nothing to do with the actual fight with the plague." The address to His Honour the Lieutenant-Governor contains not even a passing tribute to the admirable and touching work of the Ramkrishna Mission, some members of which displayed great manliness and nobility in risking their lives for their suffering countrymen during the epidemic. Instead of appreciating their efforts, the police are said to have taken alarm at the work of the Mission.



"Such are the guilty suspicions which the bureaucrat is tortured with, and no movement, however innocent, can escape them." In the beginning of the *Yugantur* case a young man questioned by the police wished to take upon himself the responsibility for the incriminating articles, but the inquiring officer told him, "Whatever you may say, you will not save Bhupen Dutt. The mere fact that he is Swami Vivekananda's brother will be enough to send him to prison."

1159. The *Amrita Bazar Patrika*, dealing with the question of presenting addresses to a provincial ruler, is of opinion that such addresses of welcome are unanimously adopted by members of local bodies, such as the Municipality and the District Board. If there is a difference of opinion, the public body neither presents, nor does the ruler of the province accept it. This accounts for the reason why no Hindu public Association has come forward with any address at all, although the Musalman Associations have been deluging Sir Lancelot Hare with addresses.

AMRITA BAZAR  
PATRIKA,  
31st July 1907.

1160. The Government of Eastern Bengal, over and above its other sins of omission and commission, is considered by the *Bengalee* as suffering from the craze of receiving or extorting addresses. These addresses do not represent the spontaneous tribute of a grateful people to a ruler who has won their hearts. No gratitude can be felt by people whose *cutcheries* have been looted, whose temples have been desecrated, the adored images of whose gods have been broken up, and many of whom have not been able to collect their rents owing to the remissness of the Administration. Yet under official pressure and insistence they are obliged to vote addresses to the Lieutenant-Governor. There also seems to be an organized and widespread attempt to obtain some sort of a certificate for the Government from the zamindars which may serve to show that the repressive measures have not intensified the public discontent or in any way aggravated the situation. The zamindars of the new Province are placed in a very unhappy position. On the one hand, there are the officials of the Government, who can, if they like, make their position very uncomfortable for them. On the other, there are their countrymen, whose opinions they are bound to respect. Above all, there are those considerations of self-respect and honour which demand that they should not sing the praises of an administration when condemnation would be the more appropriate note. The zamindars are on their trial, and the public will note how they acquit themselves in the ordeal which is before them.

BENGALIEE,  
31st July 1907.

1161. The *Amrita Bazar Patrika* points out that one of the results of the alarmist messages published in England has been that English capitalists will not risk their money in India since it is alleged to be on the verge of a mutiny. Englishmen have the reputation of being a very patriotic people; but it seems rather hard to reconcile the conduct of those English journalists who are proclaiming sedition in India, with their patriotism. For if the people of India are really making an effort to throw off the English yoke, it can mean only that British rule in this country, which is over 150 years old, has been a total failure. The cry of sedition in India was persistently circulated in England with a view only to bias Mr. Morley and the English people against Indians; for nothing creates greater panic in England than the cry that another mutiny is brewing in India. If instead of hunting sedition, the authorities had removed some of the fruitful sources of popular discontent, they would have rendered the people happy, and at the same time, made it impossible for anybody to start any seditious movement in this country.

AMRITA BAZAR  
PATRIKA,  
31st July 1907.

### III.—LEGISLATION.

1162. The *Bengalee* is of opinion that the Disorderly Houses Bill introduced at the Bengal Legislative Council of the 27th July, is a welcome measure which should receive the whole-hearted support of the entire Calcutta public.

BENGALIEE,  
23th July 1907.



## VI.—MISCELLANEOUS.

NEW INDIA,  
25th July 1907.

1163. *New India* does not mind the open and violent attack made on the Extremists by Babu Asutosh Chaudhuri, and is thankful to him for his speech, because it is such an unusually strong appeal in support of the boycott, and a severe condemnation of the British policy in India. He has proved that England preached and practised *swadeshi* before she succeeded in usurping her present commercial power, and no Extremist could have put the case for a virulent boycott of British goods, and even all British associations, better and stronger than Babu Asutosh has done. Neither the *Statesman* nor the *Empire* has noticed this part of the address, and their failure is attributed to the speaker's rabid attack on the Extremists. The journal is satisfied if its principles are accepted, and does not mind if from considerations of public policy or private safety Babu Asutosh "has found it necessary to attack and abuse us personally."

NEW INDIA,  
25th July 1907.

1164. Commenting upon the principles governing the two great schools of political thought in this country, *New India* strongly supports self-government or *swaraj*, urging that there cannot be really good government without self-government. The primary functions of every Government are the security of person and property, while the secondary functions involve the rights of the people who are entitled to the freest scope and the fullest opportunity for the highest development of the parts and faculties of every individual citizen, through participation in the work of the civic administration of the country. To make good its claims to be accepted as a good government, the British despotism in India must submit to the following test:—"Does it help the development of Indian manhood? Does it tend to expand and enlarge the interests of the Indian people in the larger life of their country, in commerce, in industries, in education, and in politics? Does it grant the fullest possible opportunity to the people of India for the highest development of their parts and faculties, through participation in the work of their administration? Does it help to lift them out of a narrow egoism? Does it, in a word, promote the evolution of God in man in India? This is the only test of goodness that we can accept," and if the present foreign administration in India cannot stand it, it is not and can never be a good government in any true sense of the term.

AMRITA BAZAR  
PATRIKA,  
27th July 1907.

1165. In comparing the situation in Ireland with that in India, the *Amrita Bazar Patrika* draws attention to the difference of treatment accorded to the agitators of either place. In Ireland, the Crimes Act would not be enforced, even though serious crime is being committed in different parts of the island; while in India even so much as the cry of *Bande Mataram* by little urchins in streets leads to the posting of punitive police forces. There is nothing but repression on all sides. "And all this is being done with the consent and approval of the greatest Liberal of the age. What wonder, then, that he should earn the appellation of 'Tory John Morley'?"

BENGALUR,  
2nd August 1907.

1166. The *Bengalee* says that though the situation in Ireland has become very critical, Mr. Birrell has nevertheless announced the decision of the Cabinet not to renew the Crimes Act and other coercive measures. In India the situation is not nearly so grave as that in Ireland, but still Mr. Morley is determined to arm the authorities on the spot with all the weapons having a legal sanction, whether ancient or modern. If India is not already a second Ireland, the Government by pursuing this policy cannot fail to convert it into another Erin at no distant date.

BENGALUR,  
27th July 1907.

1167. The *Bengalee* attributes the reason of the *Englishman's* depreciation of Mr. Keir Hardie's visit to India, to Mr. Hardie having announced his intention of telling the Hindus that the Socialists of Britain were anxious to see justice done to them and also that the working classes of the motherland desired Home Rule for India. Surely the *Englishman* does not expect Mr. Hardie to conceal the truth or to misrepresent the views of the party that loves him and is proud to be led by him. The *Englishman* should remember that the working classes



are destined to acquire a preponderating voice in the management of the affairs of the Empire at no distant date, and then the horny-handed son of toil will come by his own.

1168. *Bande Mataram* belittles the loyalist manifestoes that are pouring in from some quarters, and considers that it would be self-deception to accept them as a sufficient proof

*BANDE MATARAM,*  
27th July 1907.

The meaning of the unrest. of the alleged artificial character of the present unrest. Individuals and races have all a predestined course to run, and if adventitious forces interfere temporarily with their natural progress, these forces must disappear after they have done their duty, and leave their victims to resume their race with increased speed. The present unrest in India indicates an attempt at self-assertion, and is all the work of the awakened self-respect of the nation. This was demonstrated in the days of the Ilbert Bill and again at the passing of the Consent Bill. The partition of Bengal has, however, aroused the national honour so effectually that it will not be coaxed, or intimidated into torpor again. The working of the spirit within is distinctly in evidence, and the sudden emergence of the nation's self-respect into its wonted activity, can no longer be restrained. The aspiration of an ancient race for greatness is manifesting itself, and the reawakening cannot therefore be a quiet and tame affair.

1169. The *Bengalee* urges as the only possible means towards a reconciliation between the people and the Government that repressive measures be withdrawn, prosecutions

*BENGALIEE,*  
28th July 1907.

A note of warning. and persecutions be dropped, and that the grievances of the people be dealt with in the spirit of true sympathy. The crisis is looked upon as grave, and a single false step as likely to seriously compromise national interests.

1170. In reviewing the present situation in India, the *Hindoo Patriot* condemns the policy on the part of the people of attempting to carry everything by force and

*HINDOO PATRIOT,*  
29th July 1907.

Unity and patience. clumsy stratagem hitherto employed, and urges the necessity of unity and patience. The task of lifting up and reforming a people belonging to a variety of creeds who are now enjoying a settled and peaceful rule, is not an easy one, and at the same time it would be madness and courting ruin to seek to subvert the conditions prevailing at present, for it has to be always remembered that the British Government is undeniably the best that India has seen for centuries.

1171. *Bande Matram* publishes the first verse of "Rouget de Lisle's La Marseillaise," together with its translation in English, Sanskrit, Hindi, Urdu, Bengali, Marathi,

*BANDE MATARAM,*  
29th July 1907.

The National Anthem of France. and Gujrati. The English version runs as follows:—

March on, sons of the fatherland.  
The day of glory has arrived.  
Against us is the tyrant's hand  
Raised with the flag in blood inscribed.  
Do you hear on the field of strife  
These cruel soldiers growl alarms?  
With force they rush and reach your arms.  
To kill your sons and mottoes of life.  
Take up your arms; citizens;  
Form your battalions.  
March on, march on.  
That blood impure may manure our commons.

1172. The *Amrita Bazar Patrika* is of opinion that unless the responsible rulers take some drastic measures in putting a check upon the widespread dissemination of lying

*AMRITA BAZAR*  
*PATRIKA,*  
30th July 1907.

Mischief-maker's work in England.

messages from the Indian Agencies of Reuter and a number of English papers, it will be impossible for the former to govern India in peace, without creating further unrest in this country. The mischief lies in the fact that Englishman at home are utterly ignorant of the real state of affairs in India, and that they will swallow anything that appears in papers like the *Times*, the *Daily Mail* and so forth. If it is difficult to disabuse Indian masses of the notion that plague is not the creation of Government, much more difficult is it to remove the impression from the English mind that India is not showing symptoms of a second mutiny. The rulers of India are as much interested as are its people to place the real truth before



the English people at home and neutralize the efforts of mischievous messages of Reuter and other correspondents. In the interests of good government in India, it is hoped Mr. Morley will take all the necessary steps in this connection.

INDIAN MIRROR,  
31st July 1907.

1173. The *Indian Mirror* observes it is most regrettable that, instead of presenting a true picture of the affairs in India, some mischievous people are trying by means of false and exaggerated reports, to embitter the minds of the British public against the people of this country. It appears that the telegrams which Reuter's correspondent in Calcutta sent to England on the 3rd July 1907, regarding the state of affairs in East Bengal, caused immense alarm among the British public, by conveying the impression that India was on the eve of a mutiny. Dr. S. K. Mullick, who is now in London, however wrote to the *Daily News* refuting the statements of the alarmist correspondents and writers. The talk of a second mutiny will not, of course, find credence among the sober-minded and well-informed section of the British public, but the fact cannot and should not be disguised that each repressive measure, taken by the Government, has added to the prevailing unrest. The policy of repression has failed completely to secure the desired end. The extremists have been clamouring for *swaraj*, which means not local self-government but absolute independence. No lover of the country can deride the idea of *swaraj*, but it is not the *swaraj* demanded by the Extremists. The co-operation of non-official Europeans and non-official Indians is alone capable of giving India a true *swaraj*.

BENGALÉE,  
1st Aug. 1907.

1174. The *Bengalée* finds that although the Government is trying to put down the existing excitement by all sorts of repressive measures, it is doing nothing to prevent the widespread dissemination in England of false and alarming telegrams sent by Reuter's agency. Their real object apparently is to frighten the British public and compel them to support the reactionary policy which is so acceptable to a section of the Anglo-Indian public here. Reuter is subsidized by Government, and is in one sense a State Agency, being in part supported out of the public funds. Government has therefore the right to call upon the Agency to be less partial and more truthful in the despatch of its messages. A public reprimand administered to Reuter's Agency by Mr. Morley from his place in the House of Commons would have gone far to have checked the evil. But Mr. Morley has the unhappy knack of exhibiting lamentable weakness where the display of strength would be real wisdom. His conversion to officialism is complete, and India expects little under his rule.

BENGALÉE,  
30th July 1907.

1175. The *Bengalée* enquires whether the proposal to present an address to the Lieutenant-Governor in the name of the zamindars of Mymensingh is the outcome of official pressure, and whether the zamindars are being forced to do a thing which will deservedly win for them the execration of the whole community. "We cannot believe that the zamindars of Mymensingh, if left to themselves, would even dream of voting an address to a Lieutenant-Governor whose rule has been signalized by the *looting* of zamindari *cutcheries* and by sundry other happenings, unprecedented in the annals of British rule in this country. Sir Lancelot Hare ought not to lend his name to proceedings which would make any Government perfectly ridiculous. The zamindars of Mymensingh should never forget that for them or for any other section of the community to give a certificate to the Lieutenant-Governor would be to betray the interests of their countrymen and to weaken the force of the public indictment of Sir Lancelot Hare's administration. We cannot believe that such a suicidal course would commend itself to any self-respecting community."

BANDE MATARAM,  
30th July 1907.

1176. *Bande Mataram* is high in praise of the Comilla people, because they seem to be thoroughly imbued with the national spirit and have displayed a bold and manly attitude in meeting bureaucratic wrath. Those Comilla leaders who visited Calcutta in connection with the cases arising out of the anti-national disturbances there, impressed the Calcutta people with their courage and firmness, and the nationalist propagandists who toured East Bengal after the



Barisal Conference found Comilla to be much ahead of other places in the matter of appreciating and giving effect to the nationalist programme. A Comilla gentleman, who happened to be in Calcutta when the *Yugantar* was attached, offered to place a 1,000-rupee Government promissory note at the disposal of the Editor's friends to meet the demand for sureties, and that simply by way of discharging his duty to the young man who was going to suffer for his country. The closing of the National School at Comilla in honour of the persecuted Editor is a clear proof of the national spirit there, and the journal advises the National School authorities all over Bengal "not to miss a single opportunity for impressing upon the young men committed to their care that they should first cultivate patriotism, for the want of which India, with all her mental and material wealth, is at the proud feet of a conqueror."

1177. The *Indian Empire* says that the so-called leaders of public opinion

INDIAN EMPIRE,  
30th July 1907.

Our people. of the present day seem to have been thoroughly demoralised. They dare not break an illegal executive order. All they seem to understand and hold sacred is not any right save that of appearing in a law court as plaintiff. The nation seems to have been most flagrantly degraded in the eyes of the civilized world by the cowardly confession that the people of Bengal did not dare disobey an illegal executive order. "Obedience to lawful authority is what is demanded by the Government. But when an official goes wrong and passes an illegal order, it is not only our duty to disobey it, but to obey such authority is wrong." The people likewise seem to have been thoroughly dismayed. They have not publicly given expression to the immense discontent that swells their heaving breasts, but though they feel the pinch of wrong and are anxious for a better lot, they do not know how to bring about a change. "It is time the people assert themselves with vigour and earnestness. If they were to remain idle much longer, the mischief would be simply incalculable." The people must not forget that it is on an organisation that will justify its existence by supplying the wants or remedying the evils of the present Government, that the regeneration of this fallen country will depend.

1178. *Bande Mataram* ascribes the success of the boycott to the movement being "based on an ulterior rationalism"

BANDE MATARAM,  
30th July 1907.

Why the boycott succeeded. and taken up spontaneously by the nation. The people of Kishoregunge, without any reasoned calculations, declared the boycott and the whole nation leaped to it and took it up in the same involuntary way. The leaders, instead of taking the initiative, were stricken with palsied fear and forfeited their position when they finally showed their inability in the failure of the partition agitation. In buying dearer home-made commodities in preference to the cheaper foreign goods the people are making constant sacrifices for the good of their country, and are showing the world that they have at last emerged from their impenetrable ignorance and have learned to live for their country. Boycott has solved the greatest problem of Indian politics, and shown the way in which a disarmed people living under all the difficulties of an alien autocracy can identify themselves with the cause of their country. The rest of the country will join Eastern Bengal on the pilgrimage she has entered upon, and the day is very near when an all-India boycott resolution will be passed by the Congress. "That day will the Goddess of Liberty smile full-beaming upon the whole of Hindustan. That day will every Hindu and every Muhammadan of the country have learned to live for the motherland. And when people begin to live for the motherland, they very soon end by dying for her."

1179. The *Bengalee* thinks it very hard on India that she should, notwithstanding the heavy demands she has already

BENGALÉE,  
31st July 1907.

India to-pay. to meet, be required to pay a portion of the grant of £6,000 which the India Office has given to Mr. Brenman to enable him to carry on his experiments in connection with the mono-rail system. India has so many demands to meet nearer home that she might well have been exempted from this contribution. But this is the way all her money goes.

1180. The *Amrita Bazar Patrika* states that if the nation is to be saved it must go back to its old ways, that is, it must live the humble, intellectual, and spiritual life of

AMRITA BAZAR  
PATRIKA,  
31st July 1907.

The salvation of India.



its forefathers, give up litigation and foreign goods, and remain satisfied with humble fare and coarse clothes. "If such a life were possible for our fathers and grand-fathers only four or five scores of years ago, why should it be impossible for us, especially, when a national spirit has been evoked in us?"

BANDE MATARAM,  
31st July 1907.

1181. Referring to the importance attaching to the 7th of August on account of its being the day on which the Bengal leaders met at the Calcutta Town Hall "to give

Another opportunity.

expression to the nation's will of boycotting foreign goods," and eulogising the work of the younger section of the community in this connection, *Bande Mataram* again appeals to young India, on the eve of the famous boycott day, and demands their unflinching devotion to the cause of freedom. The timidity and unbelief of the elderly class necessitates this course, and the students are urged to avail themselves of the 7th of August "to sever their connection for good with all educational institutions vitiated with the taint of bureaucratic control as an effective protest against the unlawful and immoral measures." This advice is given in the interest of a higher and man-making education, for the education hitherto imparted has instead of improving the Indians, made them worse and helped to their degradation, rendering them insensible to all noble impulses. The boycott of foreign goods, specially British made, extended in East Bengal to honorary associations with the foreign Government. This has not been as effective as desirable, owing to the backsliding and timidity of the Calcutta leaders, but the feeling is still growing, and if the present repression continues, people will be driven to extend it where it has already been started and introduce elsewhere this boycott of honorary offices. In the natural course of evolution the movement should extend to all sorts of educational institutions under the control of the bureaucracy. A repetition of last year's programme for the national celebration of the 7th August anniversary, if not shirked, is sure to create a conflict between college young men on one side and the school and college authorities, the Government educational authorities, and the officialised University on the other. The complications arising from it can have only one honourable ending viz., a general boycott of the Government institutions in Bengal. Babu Aswini Kumar Dutt is said to be eagerly awaiting some such natural development.

BANDE MATARAM  
31st July 1907.

1182. *Bande Mataram* publishes the following which, it styles "A braying memorial":—

"A braying memorial."

To SIR A. HENDERSON LEITH FRASER, K.C.S.I., LIEUTENANT-GOVERNOR OF BENGAL.

The humbly vociferous memorial of the Bhaglpur A. A. respectfully sheweth:—

1. That your memorialists represent the loyalty, intelligence, wisdom, wealth, and aristocracy of this district and beg to offer Your Honour a cordial welcome on the occasion of your auspicious visit to our town.

2. That your memorialists are happy to inform Your Honour of the unbounded contentment, unalloyed happiness, uniform prosperity reigning in this district, and that whenever some foolish people clamour about such sentimental nonsense as the plague, the famine, executive vagaries, drainage of the country's wealth, overtaxation, etc., we successfully manage to drown their seditious and mischievous cry under our rich, sonorous, and loyal music.

3. That your memorialists beg to take this opportunity of assuring Your Honour of their warm loyalty to Government and unqualified support of all the Government measures, as also to express their strongest condemnation of all such disloyal effusions as *swadeshism*, *swarajism* and the like, and further beg to place their humble services, keen intelligence, excellent detective abilities as well as their long auditory organs at the disposal of Your Honour's Government for such use as Your Honour may be pleased to make of them, with a view to nip the above evils in the bud.

4. That your memorialists crave leave to express their unfeigned gratitude for and deep appreciation of the manifold favours and marks of caresses now and then bestowed by Your Honour's worthy subordinates by means of the goad, twisting of the tail, tips of official boots and the like, and earnestly pray that the boons may not be withdrawn or discontinued for any offence which they or any of them might unwittingly commit.

5. That your memorialists are proud to point out to the local Victoria Memorial Hall, Dufferin Hospital, etc., as enduring monuments to their charitable disposition to the public as well as loyalty to Government, and humbly hope that Your Honour will be pleased to encourage your worthy subordinates to devise diverse other means of relieving their Association of the financial burdens under which they are groaning.



6. That in conclusion your memorialists beg most humbly to approach Your Honour for some further boons and privileges which your memorialists earnestly hope Your Honour will be graciously pleased to grant unto them:—

- (a) A right of monopoly to deal in the precious commodity yecept loyalty.
- (b) The exclusive right of singing in full chorus the praise of Your Honour and Your Honour's lieutenants, especially when there is any chance of that seditious war cry "*Bande Mataram*" being sung or shouted.
- (c) A Rai Bahadurship for their worthy President, and a silver K.I.H. for their worthy Vice-President, as well as a certificate of long and meritorious service and carefulness to their indefatigable Secretary.
- (d) The privilege of drawing Your Honour's landau through the town during Your Honour's annual visits here.
- (e) A reserved number of Deputy Magistrateships for their sons. And your memorialists, as in duty bound, shall ever bray.

1183. The *Amrita Bazar Patrika* is of opinion that though Englishmen are born patriots, yet, as imperialists, they will

Patriotism and Imperialism.

remorselessly hang or imprison a man belonging to a subject nation if he shows the same quality that they so admire. If the present rulers of India could realize the awful nature of the responsibility that rests on their shoulders, they would never have agreed to take charge of governing this country. By depriving the Indians of their liberty the rulers have rendered themselves responsible to God for the well-being of their wards. If they fail in this duty, God will never forgive them.

1184. Lajpat Rai's final appeal to the King-Emperor, says *Bande Mataram*,

Lajpat Rai to the King-Emperor.

is not the usual appeal for mercy by a convict who acknowledges his crime, but the appeal of one who denies all charges made known to him not before, but after he was convicted. The Lala is however, hoping against hope, if he concludes that the King-Emperor will force Mr. Morley or the India Government to consider his case and give him a fair chance of defending himself against the charges. The old story of keeping British prestige intact stands in the way. "But there is one chance for this noble exile. If the Government is very much embarrassed with Lajpat and do not know what to do with him, as some people say, the King-Emperor, as supreme power, may come to the rescue by bringing Lajpat back from exile and so keep British prestige in countenance."

1185. *Bande Mataram* is disinclined to discuss the merits of and

Strength out of weakness.

criticise the judgment, in the sedition cases at Lahore, as nowadays conviction in such offences is a foregone conclusion, and even the degree of punishment does not seem to be a matter of much concern to the accused. The preachers of a new ideal are always prepared for all consequences and seldom shirk their responsibility. The messengers of freedom to a subject people cannot escape the displeasure of the alien power that is interested in keeping them down. "If we are to see our own countrymen once more good and great amongst the nations of the world, we must first of all be politically free. . . Foreign control represses all noble aims and crushes all good impulses. . . Whatever India has to boast of was produced before she had become politically dead. The cold touch of an alien rule has frozen the genial current of her soul. Under a benevolent despotism keeping the wolf from the door has become her sole concern, and even here also she cannot get the benefit of all that she produces for the children of the soil." Those who have realised the situation "must speak out what they have felt to be the truth and cannot seek safety in a guilty silence. The despot's frown never marred the destiny of a nation. The Austrians frowned but Italy is free, the Britishers frowned but the American colonists are free, the Spaniards frowned, but Cuba is free. The seeming weakness of subject people has always turned into invincible strength through the inspiring ideal of freedom. Even if these persecutions bring about a temporary demoralisation, we must not lose heart. Now losing, now winning, we shall proceed to our goal."

1186. Referring to Mr. C. E. Gladstone's remark to the effect that the

Mr. C. E. Gladstone and the Bengalis.

Bengali is cowardly, the *Amrita Bazar Patrika* states that it is not so. The Bengali has never been given an opportunity of displaying his courage.

AMRITA BAZAR  
PATRIKA.  
1st Aug. 1907.

BANDE MATARAM.  
1st August 1907.

BANDE MATARAM.  
1st August 1907.

AMRITA BAZAR  
PATRIKA.  
2nd August 1907.



The rulers will not permit him to enter the army, but will yet charge him with cowardice. Let the rulers try him, and if he fails, then call him cowardly. It is always mean to give a dog a bad name and then hang it.

**BANDE MATARAM.**  
2nd August 1907.

1187. Commenting on the assertion by the "watchdogs of bureaucracy" to the effect that religious missions in India are developing political tendencies, *Bande Mataram*

Religion and politics.

considers "there cannot be a more mischievous delusion than to suppose that we can advance our soul by committing our bodies to the care of the foreigner. The privations that they must necessarily cause to our bodies, the economic disturbance that they will produce in the country will not leave us free to pursue unmolested our spiritual advancement. Foreign domination is making this evident daily, the truth is being brought home to every section by the logic of facts, and our religious missions will do well if they include politics within the scope of their duty. These are the signals of the times."

**BANDE MATARAM.**  
2nd August 1907.

1188. *Bande Mataram* is of opinion that the foreign despot in India, knowing the weakness of his cause, is never so

Despotism—Indian and Foreign.

happy as when he can point to some arbitrary acts of the Indian States which might approach his own high-handed measures in unreasonableness. It is useless to probe into the mysteries of the Native States and scrutinize how far that innocent person known as the Resident is responsible; and whether under the name of advice he issues orders which the poor Chiefs dare not disobey. With all their arguments the Anglo Indians can only prove that the Indian States are almost as bad as themselves. It is labour lost, for *swaraj* is no mere substitution of foreign despotism by Indian despotism, but the replacement of all despotism by the rule of the people themselves.

OFFICE OF THE INSPR.-GENL. }

OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 3rd August 1907.

F. N. WARDEN,

*Persl. Asst. to the Insp.-Genl. of Police, L. P.*